

The rest of the second
replie of Thomas Cartvurihts
agaynst Master Doctor Vuhitgifts se-
cond ansvuer, touching the
Church discipline.



Isay lxiij, vers. j.

For Syons sake, I wil not hould my tong, and for Ierusalem sake,
I wil not rest: vntil the righteousnes thereof break forth as
a be lght, and the saluation thereof be as a burning lamp.



Ibid. vers. 6. & 7.

Ye that are the Lords Remembrancers, kepe not silence,
and gye him no rest: vntil he repair, and set vp Iera-
salem the praise of the world.

Imprinted

[Zurich?]

M. D. LXXVII

brotherhood

recoll. of Thomas Cartwright

23. *Magister Doctor Viri*

[illegible]

Church discipline.

[illegible]

And giving him no rest; until he repaid, and let p. lose.
Alas! the price of the world.

Printed

II. D. LXXVII.

Dr. Hyl
Elly
TO THE READER.



According vnto my promes, you haue
 here the residu of my reply, vnto the
 Doctors answer. Of the late appea-
 ring vwhereof, yt wil not be vneasy
 to coniecture: yf boeth the distance
 vwhereby I am remoued from you,

5 and the alterations in the place vwhere I remayned, be re-
 membred. In me verely, the cause was not: vvhich more
 then a year agoe, had brovught yt in a maner, to the redi-
 nes vvhich yt was in, vwhen yt began to be printed.

But, considering the great enmytie against the cau-
 se, vvith some displeasure against my self: some vvill (per-
 aduventure) say, that I haue rather need to seek excuse,
 vvhy I set yt forth at al, then so late. To vvhome I vvould
 yt vvere answered, that for the cause yt self: I neuer fear,
 least yt should come to often, into the field. For, althovgh
 throvvgh the pouertie of the defenders thereof, she come
 neuer so naked and vnarmed: yet the lord hath set such a
 maiestie in her countenance, that as vvith one of her eyes,
 she ravisheth into her love, those vvhich are desirous of the
 trvuth in this behalf: so vvith the other, she so astonisheth
 her enemyes, as if they vvere cast into a dead sleap: in such
 sort, that the stoutest of them, vwhen they come to the
 fight, can not finde their handes.

Vvhome I admonish, and besech also in gods behalf,
 that how soeuer they haue hetherto, bene ouertaken by
 the aduersary: they vvould now at the last vvithdraw

Mat. 21.

44.

2 Pet. 2. 8.

their foot, and those that haue bene Standerbearers her
rein, not onely to retyre them selues, but to blowe the retyre
also vnto others. Let yt be enovugh for them, to haue stum-
bled at the truth, least if they run them selues against yt,
in sted of thinking that they haue to doe with men and
with vuordes, they meet with Chryst him self: at whome
(as at a rok) they shal vnrake them selues miserably, vpon
vuhome also, yf any come proudly, the same stone vuil fal,
and break them al to fitters: to their boeth deepest, and
moſte remediles condemnation. For how gloriously soe-
uer men speak, of the sun of god: yet they al (no dowt).
rush them selues vpon hym, that rush them selues vpon
his vuord. Let them therefore in tyme look vnto yt, that
they giue place vnto the rok, for the rok vuil giue none to
them: and assure them selues, that their heeles vuil sooner
ake with kicking against the prik, then yt in receyving
their broken and strengthiles resistance. Which, as in assu-
rance of the trvuth mainteyned by vs, I propound vnto
them: so, yf in buylding vpon this goulden foundation of
the church discipline, there hath escaped any stubble or
hey of myne: I vuil (god vuilling) not forget the same ad-
monition, to be a lavis vnto my self, to bring the first fier,
to consume yt vuith.

Now vhen the truth, by this trial, getteth ground:
the displeasure against my self, is no sufficient cause, to
vuithdraw my hand, from this defence. For, vhen the
compas of our loue to wards god, must be moten by the
shred of our affection to wards his truth: I see not, how I
could perswade my self, to haue to the quantitie of a grain

of mustard seed, of cruce lowe towards hym: yf vnto the
trough laboring and trauailing in this point, I should de-
ny my simple help. And verily, yf yuere a deintynes and de-
licacy vncollerable, yf I should not asourd, the los of a little
ease and commoditie vnto that, vuhere vnto my life yt self,
yf yt had bene asked, vnto yu: if I should grudge, so dyuel in
another korne of the vuorld for that cause, for the
vvhich, I ought to be ready, altogether to depart ome of
yt: finally, yf I should think much, to runnes vwith a little
ink and paper that, vvhich numbres, in other places, haue
alredy vuitnessed vwith their blood.

Vuherevnto seruech, that yt is not the least part of my
comfort, that in this vacation from the ministry: the lord
hath not suffered me, to be altogether idle: but employed
me if not in griffing and setting, vvhich are the master-
vworkes, yet in hedging and ditching abovut the Orchy-
ard of his church purchas'd vwith humane precious blood.

Last of al, I assure myself, that the same cause vvhich
hath brovught this displeasure: is able (yf need be) to set me
in favour again. Vuhereof, I vuould little do vt: if yt might
come to ansuer before them, before vvhome, yt hath bene
so vnworthely accused. Alcibiades, vvhē one lifted vp his

Euribia-
des.

staf, redy to smyte hym, yf he vuould not hould his peace:
crusting vnto the vereru of the cruth, Smitte (saith he) so
that yovv hear. Vuhere therefore these humane crv-
thes, being propounded, nor vwithstanding al oppositions, by
reason of former praiudices, in the end finde favour, and
haue a resting place: how much more, the heavenly crvth,
sanctified and sealed by the blood of the sun of god, shal at

Paraph
3p vñ 2
2207.

the length haue the gates opened into her. I graunt, there
 is greater resistance vnto this holy trvuth, then vnto other
 common and humane: but he that is autor and maintei-
 ner of al trvuth, draweth a great deal deeper, vhen he
 shooteth forth this arrow, then vhen he sendeth forth
 the other. And thus much for answer to them, vvhich,
 not mistaking the cause, may for that either (in their iud-
 gment) I stryue against the stream, or els for that I depri-
 ue myself of comodities, vvhich I might othervvise enioy:
 esteeme my labor, ovvnt of season.

Saving the table, vvhether the greater letter is the Do-
 ctors: the varietie of letters is the same, and to the same
 end, vvhich yt was in the former part of this booke: vvhether
 the reader may take his direction. Of vvhome, as before
 I craved prayer, for the lords assistance: so now I desire,
 that thanks may be giuen vnto hym, for al that, vvherein
 he shal vnderstand yt, so haue bene vvith me.

AN ANSWER TO THE RESIDV
 of the surmises: as they are comprehended,
 in the D. two tables.

In the first Table.

The eight, is answered,
 248, 249, 250, 251.

The tenth is answered,
 173.

The eleventh, 138, &c.

The twelfth, 145, &c.

The thirteenth, 191, 192, 193.

The sixteenth is vnvvorth
 y any answer: seeing yt
 is manifest, that al those
 vvhich haue right to
 be baptezed, ought
 to be houlden of the vi-
 sible church, or family
 of god, vvhether of the

question is: as yt is further declared, by the examination of the D. censures.

The seventieth is maintained, touching papists childre, 142. And there is the same reason, of the children of the excommunicate, vvhich remayn obstinate.

The eightieth is answered, 64, 65.

The ninetieth, 64, &c.

The twentieth, 164, 165, 166, 167. For answer, vnto the one and twentieth: I refer my self partly to that I haue answered in the former part,

partly to the examination of the D. censures.

In the second Table.

For the 38, and 39: I refer my self, to the examination of the D. censures.

The 40, is answered 132, and 219.

The 41, is confessed.

The 42, is answered, 230.

The 43, p. 67.

The 44, p. 85.

The 45, p. 85.

The 46, p. 87.

The 47, p. 90.

The 48, p. 96.

The 49, p. 157.

The 50, in the former part.

The 51, p. 262.

Faults escaped.

Page 18, line 30, read may at. pag. 255, line 32, read three first. pag. 26, l. 23 & 24, also pag. 27, l. 6, for the smal, vnderstand the great running letter. Correct the number of the leaf, wick is marked beneath, with the letter N, immediately following the number 96.

THE SECOND

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

AGAINST CIVIL OFFICES, IN ECCLESIASTICAL PERSONS: TRA.

State VII, and 23 according to the Doctor.



Having in the last Tractate of the former part, shewed the vnlawful dominion of certain of our church officers, ouer the whole church, and especially ouer their fellow Ministers: yt seemeth good, to ioyn this next therewith. For thereby shal boeth better appear how vn sufferable this disorder is, which ouerspreadeth boeth church and common wealth: and the gouernment by the Eldership (the tractate whereof shal follow immediatly) in yt self iust, shal by comparison with this church lordship, be more iustified.

That the moste of the places quoted by the Admonis. are vsed of writers of that excellency, with whom the D. is not worthy to be named the same day: hath, and further wil appear. His exception, that by this, they are lifted up aboue god him self: is vain. For, beside that it is a kinde of speach vsed of the best auctors, to note a great inequality: he is les worth, then I prised him at, if he think that he is worthy to be named the same day that god him self is. For if he wil so seruilely cleau vnto wordes: yet the question is, whether he be worthy, to be named, not (as he writeth) whether he may be named.

Disis.
p. 749

The place of S.^r Luke, is vnderstanded properly of the Ministers of the word: and not of al Christians, which is manifest, for that our Sauour Christ biddeth him, that would haue goen bak for burial of his father, to preach the Kingdome of heauen, which he neuer commanded to al Christians: so that his meaning is of the calling vnto the ministry, and not of the calling to eternal life. That such ciuil officers as he alloweth in Ecclesiastical persons, are helpers for them to doe their duties, repeted

Disis.
p. 750.
a. L. K. 9.
60. 61.

752.D.4. ^a seven times: is a demanding of that in question. For, ^w he
757.761.D. re^b after he saith, he hath declared yt: he saith vntrely, he hath
3.762.D.7. onely nakedly affirmed yt: which how vntre it is, shal after
765. D. 3. also appear.
773. D. 15.
788.

b 757.
Dinis. 3. pa.
751.
e Luk. 12.
84.

My reply is that our *Sauour Christes vocation*, *was*
to be a Minister of the gospel, but he^e *refused ciuil iudgment*
because of his vocation: therefore he refused it, because he
was a Minister of the gospel. wherupon also followeth, that
Bishops being Ministers of the gospel: ought not to recei-
ue, any such power. See now how iustly he complaineth, that
I answer not to that he said, that Christs refusal in the partition of the in-
heritans, pertyneth no more to Bishops then to Kings: no mervail al-
so, if it require further answer, it was so wel garded: seing his
reason ys, because the doeinges of Christ be a patern for al Christians:
then which, there can be nothing more absurd. For al-
though al his doeinges, be instruction to al Christians: yet
that they are a patern to them al, draweth with it, that al
may preach, that none may giue iudgment in ciuil causes,
and a number more horrible confusions: yt being also a fals
ground of popery, wherby they would establish the lenton
fast, and other such corruptions.

Vwhere also he would giue to vnderstand, that our Sa-
Christ did refuse this, not as a Minister of the gospel, but as Redemer:
he renterth a sunder thinges, which can not be separated.
For one part of his redemership, standerth in that he was gi-
uen of god vnto vs, for a teacher: so that, if he would haue
answered anything in this kinde, he must haue said, that
he refused to iudg of ciuil causes, not as a Minister of the
word, but as a Priest, or King, whereof also the last, he in part
setterth down: saying he refused yt, to declare that his Kingdome was
not earthly, but heauenly: as if it were not as necessary, for hym
to refuse it in respect of his Doctorship, that he might decla-
re likewise, that his doctrine was not of earthly thinges, but
of heauenly: and consequently, as convenient in the same
respect, for the Ministers to absteine from it. But the further
confutation of this, the reader shal take from thence, ^d whe-
re ia.

IN ECCLESIAST. PERSONS

ye is shewed, that our Sa. Christ, by his own example, calleth the Apostels and, in them, al the Ministers of the word, from al pomp and dominion: and therefore from these ciuil offices, whervnto pomp and dominion are annexed.

Then he answereth, that *no man giueth the Bishops authority to iudg in matters of inheritans*: whereas our Sa. Christ, refused it not, because he was no Iudg of that cause, but simply because he was no ciuil Iudg: ^a refusing vpon the same ground, to giue sentence of the harlot. The Ministers (forsooth) ^a *may not meddle with ciuil occupations, but with ciuil offices*: and in ciuil offices, not with them of no countenance, as the *tailers office &c.*, but with those of estate: and amongst those of estate, not with *matters of inheritance* but with *criminal causes*. Thus, yow take your self licence, to say al thinges, and to shew none. But to leau the rest vnto an other place, let the D. shew some reason, why the Minister should rather sit in iudgmēt of criminal causes, then in pleas of inheritans: they boeth belong to the Magistrate alike, yf he ought to accept one, being committed vnto hym by the Magistrate, why not also the other: especially, when as by criminal causes, (requiring more search and greater diligence then the other) there must needes be greater hinderance from his ministry. As for that he saith, *those are to be decided by law, and haue other Iudges appointed for them*: the criminal causes are likewise. And if there were no other Iudges appointed for them: yet, whether there ought to be, is the question: so that the D. answer, is here an open demaund of the question. Vwhere also owte of M. Caluin, he alledgeth Barnard, that the Ministers power is in crimes: it is a shameful abusing, of boeth Calvin and Barnard. for they speak there of rebuking and punishing syn, by ecclesiastical censures: which is manifest, in that they convey the title of this power, to the Minister, ^b by the *Keyes* deliue- ^b *4. li. last.* red vnto S. Peter. now the very word of *Keyes*, especially ^c *11. cap. 11. sect.* with this addition, *giuen vnto S. Peter*: telleth al men, that the power there spokē of, is spiritual, and not ciuil. And here the D. is directly against him self. For before, in this very diuision, saying that this iudgment in ciuil causes is not in-

AGAINST CIVIL OFFICES

ident, but added to the ministry: here he pretendeth owr of Barnard, that ciuil iudgment in criminal causes, is of the power and iurisdiction of the Ministers.

And if it be trw that he saith after, *the pastor must vse such discipline, as semeth good to the Magistrate: when the Magistrate ordeineth ciuil discipline onely, ether that discipline must be incident to the pastorship, or els in such a time, there shal be a Pastor of god, which hath no discipline incident into his office: seing the ecclesiastical discipline, which is taken (by his iudgment) from him laufully, is not incident: so that this idle distinction goeth flat to the ground. I cal it idle, because it maketh nothing to the question: which is nor, whether a Minister may bear ciuil office, in that respect that he is a Minister, but whether he may bear it at al. And of this sort also is, that our Bishops break not violently into these offices, but receiue them of the Princes gift: whereas our question is, whether he may receiue these offices when they be giuen: yet hath he vsed this distinction, at the least, fve tymes.*

After is added, that it is committed to them by the Magistrate, *for fuller satisfying of their dutie: yf so, why should nor al the Ministers alike haue this power, to the end, that al might doe their duties the better. Again, in saying that it is necessary for this tyme: yow openly wrest this power, owr of the Magistrats hād. For thereby it followeth, that the Magistrate of dutie, owght to commit this vnto them: and if he doe not, he is gilty of gods wrath, in leauing vndo, that which is necessary to be do. yow doe also open iniury to the holy gost, which is thus supposed to haue left that in the liberty of the Magistrate, which is necessary for the accomplishing of the ministry: whereas, if it had bene necessary, there had bene also nothing more easy, then to haue giuen this general rule, that alwaies vnder a Christian Magistrate, the Minister should be armed with civil authority. But this succour which yow seek in the tyme, is Pigghius shift: as is also this whole cause, and the flo-*

*Pigg lib. 5.
hierarb ca.
16.*

wer of your arguments. For he saith, As long as the church was in persecutio, al were obedient vnto their Pastors, howe simple or base so ever the Ministers were: but after that the church

church came to haue prosperitie, then it was needful, that Bishops should be magnifical also, to the end they might be more apt, to gouern the magnifical Princes: and that otherwise his power and authority should not be sufficiently reuerenced. To whome, as vnto the D. it is easy to answer, that if Kinges and Princes, being yet in deadly hatred against the gospel, were brought by the ministry of the word, vnaccompanied with any such pomp or iurisdiction, to yeeld them selues vnto the gospel, and to giue due reuerence vnto the ministry: how much more now, being friendes, wil they be kept in durie and convenient estimation thereof, withowt this disguising of the ministry.

That alledged out of Calvin, that *euery man must respect his own vocation &c.* beside that it is drawn clea from the minde of the autor, it is absurdly applied. For the application, affirmeth it meet for the vocation of the Minister, that he should bear ciuil office: which is that in question. And where he saith, Calvin speaketh nothing against these ciuil offices in ecclesiastical persons, and after, that nether he nor any godly man, can disallow of yt: he giueth suspicion that he hath sould him self to speak vntruth, withowt al chek of conscience. For Calvin sheweth, that albeit the godly Princes, giuing these offices to church men, had a good intent: yet, that they did *euil provide thereby for the church*, considering that by it was corrupted, or rather vtterly brought to no vught, al true and auncient sincerity, and that, the Bishops if they had had a spark of grace, would when they were offered such offices, haue answered, that the armour of their vuarfare, is not carnal but spiritual. Here again also, he is owne with him self. For in the end of his book, albeit the shiftes he vseth are to rowgh hewed: yet, when he cometh to Calvin, in this matter void of al shift, he is constrained to reiect his authority. Yf he haue nothing against him, why doeth he make so smale account of him, as for nothing to cast him of: if he be against

4. lib. Inst.
11. cap. 10.
163.

him, why doeth he here deny it. And as I haue alledged M. Caluin, and some others: so the learned know that a number moe might be browght, to the making vp of a book: but for him, beside the papistes (as I am verely perswaded) scarce one so bould an enemy of the truth, as to commit this to writing.

Diuis. 4. p.
752.

Against the plain meaning of the Apostle, opened in flat wordes, verses 3. 4. 5. 6. 7. 8. of Rom. 12. here is nothing but your *suery*, and *certain*: which I wil suffer to haue that credit, it can get, against so manifest light. Your argument, is the same which I haue said. *The Bishop must gouern with discipline, therefore with ciuil discipline*: your answer that *he must vse discipline prescribed by the Magistrate, whether ciuil or ecclesiastical*, is an asking of that in question.

Diuis. 6. p.

754.

a 2. Tim. c.

2. 4.

b Lib. 5. his

rarch. ca. 6.

c Num. 4. 3.

d 1. Co. 9. 7.

Phil. 2. 25.

eli. 2. officio

cap. 38.

f vpon So-

phon. 1. ca.

g Bucer vpo

Eph. ca. 4.

The answer to the place of ^a Timorhy, that it is spoken of al Christians indifferently merely faced out with the name of Caluin: is ^b Pigghius answer, to the protestants. And it is confuted, in that S. Paul instructeth Timothy there, not as a simple Christian, but as a Minister of the gospel: in that also he borrowed this speech of the law, which ^c calleth the ministry a souldiarfare: thirdly in that the same Apostle in other ^d places giueth this title of souldiarship, and fellow souldiarship, to those of the ministry. Beside that it flatly condemneth Cyprian, as an abuser of the place: who by vertw hereof, forbiddeth a Minister an Executorship, which, by the D. ether is not forbidden him, or els is forbiddē to al Christians alike. And not onely Cyprian is condemned, but ^e Ambrose and ^f Ierome which vse it, as the admonition: Beside ^g Bucer and other godly writers of our tyme, as appeareth by Pigghius answer. The reason whereby Pigghius and he, would shew it vnderstanded of al Christians alike, is this. Al Christians be spiritual souldiars: S. Paul speaketh of spiritual souldiars: therefore he speaketh of al Christians: concluding affirmatiuely in the second figure, which is to open a fault. where yow should vnderstand, that although Christianity be a kinde of spiritual warfare: yet, it foloweth not, that every spiritual warfare, is Christianitie. Your answer to Cypria, whereby yow would restrain his iudgmēt to the Executorship,

torship, and not suffer it to haue place in civil offices: is friuolous, and flatly against his wordes, which^a saith that *it was decreed in a Councel, that the Minister should onely serue the altar, and the sacrifices, and giue them selues to prayer.* Your reason is as fond, that the executorship is more troublesome then to bear ciuil office, because sometime temporat men (as you call them) do refuse it: as if there were not, which refused other ciuil offices, for the same cause. The reply to the next diuision, the reader may take, out of the^b former part of my book. ^a Cyp. lib. 3. epist. 9. ^b pag. 409. l. 31.

The exception out of the Coloss. that *wiues must obey their husbandes in the lord*: doeth not hinder, but that the place to the^c *Thessa. may put a difference betuene the ciuil and ecclesiastical gouernment.* For S. Paul (as the Hebrews doe the preposition *a*) vseth the preposition (In) diuersly. where therefore he willeth the Thessalonians to *acknowlegd those, which were set ouer them in the lord*, he meaneth, in thinges pertaining vnto the lord: but when he willeth the *wiues, to obey their husbandes in the lord*, he meaneth, that they should doe it, no further then is agreeable vnto the wil of god: not that he would restrain their obedience, onely to such thinges as pertain to the kingdome of heauen, as the wordes be taken in the other place. ^c 1. Thess. 5. 12. ^d 1. Chron. 19. 11.

In saying, that *althovvgh the godly Magistrate ruleth in the lord ouer vs, yet that this title is giuen by excellency vnto the ecclesiastical officers*: I doe not deny, it is the distinction of the doly Ghost him self. For, albeir they that handle common wealth matters, serue the lord, and doe thinges tending to his glory: yet the scripture comparing boeth these gouernments together, giueth this title, as a note to discern the ecclesiastical officers from the ciuil, as appeareth in the^d Chronicles from whence (it is like) the Apostle toke this manner of speech. The reason whereof is: for that ciuil gouernments are not so nightly, nor so immediately referred vnto

upon the
3. chap.

the glory of god, as are the ecclesiastical. Beside that this reproch is against M. Caluin, and Beza: who vpon that place of the Thessal. ground the same distinction. I graunt, there be some thinges common to boeth the gouernmentes, as be also to thinges diuers, yea contrary: but in cōfessing the ciuil gouernment distinguished from the ecclesiastical, and yet affirming *certain ciuil officers common to boeth*, yow speak without al sens. For, where that which should agree, ought to be a third thing from the ecclesiastical and ciuil power: yow make one of these two, to agree to them selues.

And althowgh he stil rubbeth vpon this, that *ciuil officers, such as he meaneth, are not onely no hinderans, but a help for the Bishop to doe his office*: yet he can neuer be brought to expres, what those offices be. For he feareth partly, that the confutation wil be a great deal easier: partly least, if he should prik high, he should draw his cause into the hatred of al, if he should fal low, he should not serue their appetite, to whom he would, peraduenture, offer vnto in this cause.

Diuis. 9.
pag. 755.

It is in deed a good reason, as the cours of this disputation doeth declare: *they must exercise ecclesiastical discipline, therefore not ciuil*: they must haue the spiritual sword of corrections alwaies in their hand, therefore not the ciuil: oneles they can hould, and beweld two swordes at once: and oneles the two hāded sword of the word of god, occupiying boeth their handes, they haue a third hand, for the ciuil.

Diuis. 10.
pag. 756.

To the next I answer, as vnto the seuenth diuis. As for the answer which he asketh to his vntrw surmise, of the Admonit. *abbridging the Magistrates authority*, seing it is so often, and of no not onely cause, but not so much as occasiō, as a thing vnworthy once to loke bak for, I quietly pas by: albeit this vntruth hath, and shal (god willing) after generally appear.

Cap. 2. Di-
uis. 1. p. 757

To that I alledged, *of the difficultry and multitude of duties, vvhich the ministry of the vuord doeth lay vpon the Bishop, of one side, and of the vveaknes of mans nature, of the other*, therby to binde the Bishop from reaching owt his

his hand to other functions: he saith, that this had had likeho-
 od, if he should exercise a function, contrary to the ecclesiastical. Of this
 sort, are also these profes alledged² otherwhere: that they may
 exercise boeth iurisdiccions, because they tend boeth to one end, that is
 to the maintenance of religion, reformation of manners, and punishment
 of syn. where the reader may see, that the distinction which
 he churmeth after so painfully, wil not come. As if there
 were any lawful function, be it neuer so base, contrary to an
 other lawful function: seing that good can not be contrary
 to good: nether are there any, which pertain not to the main-
 tenance of religion. And the iudgment of landes (which not-
 with standing he confesseth vnmeet for a Minister) pertaineth
 to reformation of maners, and punishment of syn: whilest that
 which is his, being giuen to euery one, the wrong doers are
 punished. Likewise is also the Princes office: so that, if he
 may receiue al these callinges, he may ether exercise al the
 offices and occupations in the land, or at the least moe then
 him self dare avouch. But the prouerb shal the be (as it is al-
 ready) true in the: that he *which embraceth much, streyneth
 but a litle*. After he excepteth, that by this reason a Christiā man
 should be continually in spiritual meditation, and neuer medle with worldly
 affaires: which procedeth of a great want. for as wel (although
 not so principally) pertaineth it to the dutie of euery Chri-
 stian, to haue to doe with worldly affaires: as at times con-
 uenient, to be occupied in spiritual meditation. And as the
 reason which I brought, hath not so much as the least seed
 of Anabaptism: so the D. answer, leadeth to plain monckery,
 whilest he placeth the whole duty of a Christian man in spiritual me-
 ditation. But, seing yow imagin the Bishops, to be men of so
 great burden, that beside their church ministry, they be a-
 ble to cary the ciuil office: answer me, how cometh it to pas,
 that they commit part of their own and proper office, vnto
 Chauncelors, Archdeacons &c, except they haue more to
 doe then they can doe them selues? what a confusion is it,
 to turn ouer to others, thinges which (they say) belong pro-
 perly to their office: and to take offices, which they confes,
 are not incident to their calling.

apag. 761.
 pag. 762.
 Dist. 1.
 pag. 766.

Disj. 6. p.
758.

I alledged, that the Apostles of greater gistes, then can be hoped for of any, for accomplishment of the ministry of the word, gaue ouer euen that which they had receiued vpon them, that is to say, the disposition of the church money, a thing merely ecclesiastical, and therefore that which might haue bene easelier ioyned vith the ministry of the word, then a ciuil office. To this he answereth, the Apostles did boeth those charges before, and therefore that these offices may sometime meet: where, if he mean, they may meet now, it foloweth not. For althowgh they might meet, before the holy gost, by the mouth of the Apost. made a seueral office of yt: yet they might not so afterward, when it was otherwise determined of, by the mouth of god. There were diuers kinde of marriages, with consanguinitie; as brother with sister, aunt with newew &c lawful in the beginning. which, after that the lord had otherwise disposed of in the law, were vnlawful.

As for that owr of Caluin, and 2 Corinth 8, it is frivulous. For it neuer pertained to the Deacons office, to exhort for the contribution of the poor: but was, and is the Ministers of the word: the Deacons office being, to receiue, and to distribute yt, in that church where he is Deacon. The causes also which he alledged, of the casting of of that office, and the busines which the Deaconship did draw in that church of Ierusalem, are to trifle out the tyme: considering, that the decree of the Apostles, touching the new office, was general for al places, and not where there should be many poor, or so many thousand professors. what a bouldnes is it also, when the Scripture doeth plainly shew, the cause of deliuering themselves from this office, to haue bene, that they should not leau their ministry and that they might be continually vpon it: to reiect this cause, and to set vp another, which the scripture giueth no ynkling of.

That they ordeined others, for because they should goe into the world, is also nothing worth: seing that in some of them, it came not to pas diuers yeates after, and in other some, neuer: as those which were determined there to remain, when

as notwithstanding, al desired this releas. Beside that, he answereth nothing to the inequality of giftes, betwene our Bishops and the Apostles: nor considereth not, that the Spiritual charge of our Bishop, is ouer mee now then there were then in Ierusalem: and that they were at that tyme twelu, where he is but one: had theyr church together, which he hath scattered.

I shewed, that the *Papists are not onely condemned, for vuringing the ciuil auctority ouer of Princes handes, but simply, for exercising it: and there fore this first section, is idle.* Disis. 3. p. 4
752.

To that I alledged, that it is as monstrous for the Bishop to goe from the pulpit, vnto the place of ciuil iudgment, as for my lord Maior to goe to the pulpit: he answereth, that it is not vncomely to goe from the pulpit to ciuil administration of iustice &c, which is a mere mockery of his reader. For not daring to deny, but it is vncomely for the lord Maior: he answereth, by affirming that in question. For if he say, it is not vncomely for the lord Maior to goe to the pulpit, he runneth in ro that, which he saith I surmise of him: whereof notwithstanding I haue not a letter. Albeit the truth is, that he may as wel say, the Magistrate may minister the Sacrament and preach, which is the proper dwey of the Minister: as to say, the Minister of the word, may sit in iudgment of ciuil causes, which is the proper dwey of the Magistrat. For, look what difference the lord hath set, betwene the office of the ciuil Magistrate, and of the Minister: the same must of necessity be betwene the office of the Minister, and of the Magistrate: as, there is the self same distance betwene *Athenes and Thebes, yuhich is betuene Thebes and Athenes*: and if there be a mile, from the top of the hil to the foot, it is as far from the foot, to the top.

And althowgh, yt abhorring the eyes and eares of al, he is afraid here to affirm it comely, that the lord Maior should preach and minister the sacramentes: yet as a man whose

pag. 762.

iudgment waisterh nor by litle and litle, but is sodenly and at a clap taken away, he shameth not a litle after to affirm, that the Prince may preach and the Bishop exercise ciuil office, if they be lawfully called therunto. where, if by lawful calling, he vnderstand a wonderful and extraordinary from heauen, he speaketh altogether from the cause, our question being whether a Minister by calling of the Magistrat, or a Magistrate by calling of the church, may enter vpon eche others office. And if he mean by *lawful calling*, the ordinary calling then his answer is absurd. For he falleth into that absurdity, which the Papistes doe falaly surmise: that we giue vnto our Princes power to minister the Sacramentes. yea by his diuinitye, which giueth the *chois of the Bishops to the Prince alone*, and which maketh it lawful for one to offer him self to the ministry: the king of the land may make him self Bishop, withowt waiting for the churchis consent.

pag. 135.

pag. 48.

Vpon that he alledgedh owt of M. Beza, which wisbeth some of the nobilitie to be of the Eldership, compared with that which I affirm, *that the Eldership is an ecclesiastical office*: he concludeth, that ether I must dissent from M. Beza, or graunt that one person may at once bear ciuil and ecclesiastical office. I answer, that neither is necessary. For, whereas Lordships, Baronryes and Erldomes are often ether by birth, or giuen of the Prince, as bare degrees of honour: such being of the church Eldership, doe not therfore bear, boeth ciuil and ecclesiastical office: considering that they haue no magistracy necessarily ioyned with them, further then the same is particularly committed. Albeit, hauing the *Heluetian confession*, I finde no epistle of M. Beza: so that, ether he mistaketh the place, or els hath some other edition, then I could get.

Yf the gentry and nobility of the realm, be (as yow confesse) fitter to bear these offices, then ecclesiastical persons: there needed some great causes, to haue bene shewed by yow, why the fittest should not be taken: otherwise the white of expedience, that churchmen should bear them, which yow threap of them, that they see, wil be so dim, that boeth the Prince, and they passing by it, wil (I hope) (pur down) (as there calling serueth) this

this vsurped power. In the mean season, it being so expedient a thing for the church, at yow pretend: the church is litle be-
houlding to yow, that doe not make this expedience to ap-
pear.

I said that *if there shal a question to be decided by the* Dial. 4 p. 760.
word of god, and vuherein the aduise of the Minister is
needful: that then his help, ought to be required. The D.
herevpon fathereth of me, that the magistrate may determin no
weighty matter, withowt him: as if there were no weighty matter,
wherein the Magistrat could know what is the wil of god,
withowt sending for the Minister: so that, it appeareth that
there is no vntruth so open, which finedeth not (as in a cō-
mon Inne) lodging in the D. tong. But els (saith he) *wherefo-*
re are these wordes? therefore, forsooth, that where yow and o-
thers might, vnder colour of the knowledg which he hath
in the word of god, hould him the stirrup, to clime into the
ciuil gouernmentes: it might appear, that the common we-
alth might reap that commodity, withowt such iumbling
of offices together, which cause I expressed. The place of Deut. 19.
Deuteronomie, is faithfully alledged. That, *before the lord,* 17. 18.
in diuers places, signifieth before the Ark, it is wel known:
that it doeth so here, first there is nothing against yt, the the
translation of *vau* by (*and*) rather then by (*that is to say*) is
more vsed, albeit, whether it be or no, it maketh nothing to
this matter. For, the weight of my allegation, lyeth in this,
that the handling of the matter, is appointed vnto the Iud-
ges, not vnto the Priests: whervnto, beside his bare affirma-
tion, he answereth nothing. Likewise is Esra faithfully alle- Esra. 9. 2.
ged: and that ownt of *Efr. 10. 4. 5.* is nothing against it. For, al-
though that matter of diuorce pertained vnto him, first, in
respect that he should conuince the people of their fault,
secondly, in shewing what was to be doen in such a difficult
case, where the Israelites had bene so long married with stra-
unge women forbidden, and begotten diuers children of
them, and thirdly in the ecclesiastical censure of separation
from the congregation, there mentioned: yet to sit in iudg-

ment of them, or by ciuil punishment to driue those, which would not willingly, is not shewed to pertain vnto him.

Diuif. 1.
pag. 761.

To the next diuision, wherein is shewed that those which had onely the light of nature, yea and vvere great extollers of mans ability, did yet see in part the incommodity, of this clapping of many offices vpon one mans bak: is answered nothing, but that which is confuted^a before. Of the vniformitie of church gouernment, partly hath bene, and more shal, god willing, be said afterward.

et. Diu. pa.
757.

Diuif. 6.p.
761.

Here the D. hath not a word of answer, his reason why he wil not answer, for that it is a matter of pollicy, and not of diuinity, doeth as it were, with one stroke of a pen, cros owr almost his whole book: where he hangeth al these church matters of the circumstance of tyme, place, person, and of the form of the common wealth. Nether doeth my reason, accuse the prince and the counsell which is, that if it vvere at liberty for Ministers, to execute that which pertaineth to the Magistrate, or the Magistrate to doe that which belongeth to the Minister: yet, that the later, with vs, ougth rather to be doene, then the first: for that there is a greater want of sufficient church men, then of able common wealch men. But as I altogether excuse none, from the highest to the lowest of vs, which haue continued this popish corruption so long: so I accuse especially yow, and such as yow are, which in steed of refusing them, and shewing the vnlawfulness of mingling them, gape after them, and are readie to proclaim war (as the^b Prophet saith) if yow durst vnles by hurling in some morsel one or other, your mouthes were stopped. And yt may be said of Princes, how godly soeuer otherwise, which lift the Bishops into this honour, that is^d said of a wicked Emperour, which promoted them likewise: he honored the Priestres, that they should be no Bishops, that is, that they should be vnable, to doe the office of a Bishop.

l. 3. Mich. 1.

d Hilarius
aduersus
Constant.

Diuif. 7. 3.
pag. 762.

This worldly principalitie, entred not, as yow pretend, into the ministry, with the Christian Magistrate, immedi-

arly after the tyme of persecution: but long after. For, it began first
at Alexandria in Cyrils tyme, and after entred into Rome.

Sorrel. 7. 2.
27. 1. 10

Your answer also, to the canō attributed vnto the Apostles, is
vain, for the canō opposeth the attendance in his ecclesiasti-
cal ministry, vnto worldly offices: beside, that your answer
is otherwise to homely. For it is as much, as if yow should
answer, that the canon is vnderstāded of al worldly offices:
sauing those, which yow defend.

My reason owr of the Calcedō Council is, for that it for-
biddeth to take the charge of an Orphan, which requireth
not so much attendance, as the ciuil offices, and which com-
mō charitie, would otherwise lay vpō him. Again, for that it
forbiddeth the Minister, to receiue vpon pain of excom-
munication, any secular honour: and therefore the office
of a Iustice of peace, of a Iustice of Quorum, of hauing iud-
gment of life and death which the D, I wil not say craftely
(for it is to manifest) but fearfully, passeth by, wherunto ad-
that decreed in another Council, that the Bishop should
onely attend vnto praier, reading, and preaching.

Can. 7.

4. Cō. Can.
ibid. 6. 20

where, so far it is, that it wil suffer him to deal with ciuil of-
fices: that it forbiddeth to medle, with matters of his own
houshold: which notwithstanding belong vnto him. and
therefore I doe not allegd it, as that which I altogether allow:
but to shew how seuerē the auncient councils haue bene in
this point, wherof he would bear vs down, that there is not
a word. For otherwise, without some fauorable interpreta-
tion, this canon in this point is owr of rule.

To the D. which wil not haue the Ministers work: in
any handy craft occupation &c, but bear ciuil office: I replied,
that it was as much as if he should say, that he wou-
ld not be bound with yron, but with goulden fet-
ters &c. wherto he answereth, that I doe but deride. Here, I lea-
ue it to the reader to consider, whether by this which he
calleth derision, I haue broken the head of his cause: so that,
if it could, it would weep. As for that owr of M. Bucer,

Chap. 2. 2.
Diu. 1. 2.
763.

at the end
of my forme
or booke
and in the
former part
of this pag.
660.

b luvations
canonic. ex
aminat.
2. Diuif. pa.
764.
c 4. li. in fl.
11. c. 9. sect.

Diuif. 3. ca.
4. p. 764.

there is no man dowreth of : but that one , and the same may doe the office of a Minister, and of a Magistrate at once he affirmeth not: he doeth the clean contrary, as I^a haue shewed, and^b further may be seen.

M. Caluin doeth not onely inuey against the papistes, which enter forcibly vpon the Magistrates office : but against those also, that receiue it being giue. For his reasons *that no man is able to sustein boeth those charges &c.* are general. I graunt, the D. alledgeth not al the Papistes reasons: yet this of the papistes, is the same with his: yea in this point, with grief, I am compelled to see him further caried from the boundes of modesty, then they are. For they (as ys alledged by M. Caluin) content them selues with this defence, that their ministry is not *greatly hindred by it*: but he dare say, that these offices are a *furtherance to their ministry*. which trwly, withowt miracle wil hardly be doen, that a man hauing already a burden, as much as he is able to bear: should handle the matter so konningly, that he should not onely be able to bear another as heauy almost as yr, but to bear it also *ca- setier*.

Hether perteineth, that he hath afterward, where he affirmeth that the *necessitie of studying the lawes of the realm, maketh him fitter for the ministry*: that is to say in effect, maketh him haue more leasure to studie the lawes of the kingdom of heauen, therby to giue the riper iudgment in thinges perteinig therero.

And as this is straunge, in the study of the lawes of the realm: so it is yet more straunge in the practise by executing the office of a ciuil Iudg. For tel me, I pray yow, how the care yow owght to haue of the ciuil causes before yow come to iudgment, the tyme to be informed of them on boeth sides, the examining of witnesses, the consultation to what law, or to what braunch of the law, the crime should be reduced: tel me (I say) how doeth it make yow fitter to execute your ministry, then if yow had bestowed that tyme, in studie of the word of god? if yow say, that by the knowlegd of these thinges, yow may doe your ministry the better: so

may

may yow by knowledg of the Potters, the Vueuers, the Carpenters occupation, from which similitudes being taken, the doctrine is deeplier imprinted: as we see to haue bene doen by the Prophetes and Apostles. But as it is not meet, that because the knowledg of these thinges profiteth, that therfore Ministers may exercise these craftes: no more followeth it, that because the knowledg of ciuil iudgements profiteth for the better doeing of the ministry, therfore a Minister should exercise them. Now, if M. Calvin answering the Papistes, which onely say *that the exercise of this ciuil powuer, did not much hynder their spiritual ministry,* called their answer *babling*: I leaue it to yow to consider, how sharply he would haue censured this bouldnes of yours, if he had mer with al.

lib. 4. inst.
c. 11. fol. 3.

As to wching that which I said, of *bodily occupations fitter vnto the estate of a Minister, then these ciuil offices*: it may appear, for that they are doen without pomp or shew, which accompanying the ciuil offices, haue bene shewed to be vnlawful for the estate of a Minister. and that glittering shewes and pomp in the Ministers, are hinderances to their ministry, may further appear: by that S. Paul did forbear from al stately wisdom and brauery of wordes, to this end that the verrue of the spirite of god in the simplicity of the ministry, might shew it self more cleerly. when therfore the ey seing this pomp, is as wel affected with it, as where the ear heareth it, and carieth it to the minde as sone, and in the common people especially, sooner: by the same reason that the one, the other also must hinder the cours of the gospel. Herevpon no dourt, Ambrose saith, that *worldly gouernment is the vweakning of the Priest*: alluding vnto the Apostles saying, that *he was then strong when he was vweak*.

1. Co. 1. 4. 9

Ambr. lib.
Epist. 5. Ep
scil. 33.

Further, when the minde is veried, and that he vnben-
ding it, wil giue it rest for a tyme: it is more apt for him to
exercise him self, ether in planting or setting somewhat in

garden or orchyard by way of recreation, then in shooting as it were continually in yt, in the end to break yt, and to make it vnprofitable ether for the ciuil or ecclesiastical estate. And I mervail what steel the edges of their wittes be of, which wil not be turned, when they cut boeth so deep, and in so hard matters: whereas it is knowen, that men of counsaill haue found in the office of a Iustice of peace or Quorum, so much to doe, that they haue had scarce tyme enough, to doe the office of a father of a houshold, in their priuate families. And it must take vp so much more tyme in the Bishops, then in them: as they, for want of being nourished in the knowledg of the lawes and customes of the realm, are more vnready in such cases, then the nobilitie commonly is: onles they wil sit vpon the bench like idols, nodding rather to the pleasures of others, then vpon any grounded knowledg, giuing iudgment them selues.

His reason of the difference, that *the Minister can not commit his power to whome he list, but that the Prince may:* is (I fear me) an endeouour of to open flattery, at the least it is to loosely spoken. For, althowgh there be greater libertie, in the one, then in the other: yet, the Prince can not commit his power to whome he listeth, but is bound first to chuse those which fear the lord, then those which are best able to execute yt, to the glorie of god and commodity of the subiectes: and therefore not the Ministers, which haue already as much as they can turn them to, when they doe their most. Beside that he can nor thus escape. For, if the Prince wil accept the ministry, of the Bishops hand: then his difference falleth to the ground, and the, by his saying, the Prince may wel preach, as the Bishop bear ciuil office.

As for his example of Samuel, which did Saules office in slaying Agag, when as Saul might not doe Samueles in sacrificing: it maketh nothing for him. For, Samuel did it not by Saules authority, but by an extraordinary calling from god: so that if this example proue, that ecclesiastical persons may bear ciuil offices, it proueth that they may doe it withowt any commaundement of the Prince, I pas by, that it was not Sa-

IN ECCLESIAST. PERSONS.

much office to sacrifice, as the D. imagineth: he being not of the race of Aharō to whome onely that apperteyned, but a simple Levite: so that where it is said that he sacrificed, ether it must be vnderstood that he procured the sacrifice to be made, or els that it was doen by an extraordinary calling, contrary to the rule that the lord had giue, of offering sacrifices

1. Cron. 6.
20. 23.

To that I ask, *vwhy if the Minister be helped by exercising a ciuil office in his own person, the Magistrate should not be helped by exercising likewise an ecclesiastical:* he answereth, the Magistrate may doe by corporal punishment, which the Minister cā not doe by ecclesiastical: so may the Minister doe by ecclesiastical, which the Magistrate cā not doe by corporal. And this in deed is the ordinance of god, that euery one should doe that which properly belongeth vnto him: and not that one, should doe al. where he addeth, *that the Magistrate may bridle the most unruliest, where the greatest censures of the church, few now a dayes doe regard:* verely it is no mervail, though they be contemned, being exercised as they are, by those to whom it apperteyneth not, and for euery trifling and three halfpenny matter: where if, being duly executed, they be contemned, the Magistrate beareth the sword, to punish that contempt. But the D. would haue the Minister, haue that sword in his hand: that beside the sentence of excomunicatiō, he might haue also the ciuil sword, wherby he might strike a further fear of him self into the peoples hartes. In deed, thus is fear, which the Apostle most properly giueth vnto the ciuil Magistrate because of the sword which he beareth, translated vnto the Ministers: And thus it cometh to pas, that they hauing boeth ciuil, and ecclesiastical vengeance in their handes, make them selues more terrible vnto the people, then the Magistrate him self, which hath but the ciuil sword onely. Vwhereby hath growen (and if it be not in tyme preuented) wil grow contempt of Magistrates, and other inconueniences: wherwith Princes them selues hauing bene before beaten, ought so much the streighter to look vnto. As for that he bringeth, of other ecclesiastical punishmentes which may be vsed, beside those prescribed in the scripture: it appertei-

Rom. 13.

upon the 6
chap. 1. Co.
Diuif. 2. p.
764.

neth to another questiō. And so doeth *Qualters* testimony, which is not onely idly, but shamefully alledged, in this cause especially: considering that he doeth precisely cōdemn the exercise of any ciuil gouernment in ecclesiastical persons. The two next diuisions, are answered.

I know that corporal punishments be meanes to bring men to heare, and (if yow wil also) to beleue the word: but that it doeth so, or at least so much when it is executed by the Minister, as when it is executed by the Magistrate, I denie: even as it is in excommunications and ecclesiastical censures, when they are executed by those to whom they doe not appertain.

It foloweth not, that because fear of ciuil punishment is profitable, therefore yt is profitable in the Ministers hand: nether for that it hindereth faith vhen the Minister, preaching in the pulpit, hath the ciuil sword in his hand, therefore it hindreth, when the Magistrate bouldeth it in his hand. For the profit of the fear of the sword, dependeth vpon the blessing of god, that giueth it efficacy: which blessing is then given, when the sword is drawn by him, vnto whom it properly belongeth. There are of iudgment, that it is not conuenient, that the same should reach scholars, and chasten them with the rod, but that some other rather should haue that charge, wherwith I wil not medle: but if the Scholemaster should haue beside the rod, the sword also to take away the liues of their scholars, or to send them to the iayl, who seerh not the inconuenience that would rise thereof. And yet the Scholemaster, as he whose office is les ecclesiastical: is much more capable of this power, then is the Bishop.

M. Asham
in his Scho-
lemaster.

Diuif. 6. pa.
766.

That he supposeth me to affirm, that the causes which they medle with as the *Queenes* maiesties Commissioners, are ecclesiastical, and that they may giue a iudicial sentence of them: is a flat vnt ruth. This onely I gaue to vnderstand, which I yet affirm, that the same causes may be boeth ciuil, and ecclesiastical. For in respect that inquisition is made, to punish yt with corporal punishment, it is ciuil: the same is also ecclesiastical, when it is examined, to the end that the conscience may be rowched

ched with sens of the syn, by the church censures.

The D. similitude is (as I sayd) manifestly *inimious to* Disf. 7. p. 766.
the Magistrate. For if the execution of the lawes belong vnto
 the Bishop, as the making of them doeth to the Magistrate: it foloweth,
 that as the one is the proper office of the Magistrate, so the
 other is the proper of the Bishop. And further, that in that
 common wealth, where the Magistrate may make the lawes
 him self alone: there, by his reason, the Bishops may execu-
 te them alone. As for his answer, it is nothing but a de-
 maunding of that in question.

That moyses did the *office of the Sacrificer is certain:* Disf. 3. p. 767. & 9. 768.
 in that he "sprinkled the blood vpon the altar, and people,
 which perteyned properly vnto the Priest. likewise the sa-
 me is confirmed by his^b ordeyning of Aharon, and his son-
 nes, to the priesthood: which belongeth vnto the Priest in
 like maner. a Exo. 24. 6. 8. b Ex. 29. 13

That Moses (after Aharon was made Priest) prescribed Aharon what
 he should doe: he did it from the mouth of the lord, and that
 also as the Prophet of god, and in a^c figure of the doctorship a Afl. 7.
 of our sauior Christ, and not simply as the ciuil gouernour
 of the people. For althowgh the ptieshood, were taken
 from him: yet he remained a Prophet vnto his dying day,
 and therefore that exception is insufficient. So is that also,
 of them, in whome he saith that boeth offices ciuil, and ecclesiasti-
 cal met. For not to enquire how truly those examples are al-
 ledged, especially of Nehemias, of whome there is not a step
 of likelihood, that he exercised boeth the offices: it helpeth him
 no whit althowgh it were so, as he alledgeth: considering
 that such were extraordinarily raised vp of god, and not by
 any established order or election of men. Vvhich also is a
 peece of answer to that alledged after to this purpose of our
 Sauour Christes whipping, which was in ruinous, and not in 10. Disf. p. 768.
 standing estates of the church.

Nether is this once to moue, much les to overthrow that
 which was before dispured. For the question is, what order
 the church is bound vnto, not what lawes the lord is bound
 vnto: likewise the question is, not what ether may be doen,

or tolerated in the desolation and wast of the church, but what ought to be doen, in a church established and reformed: and what that order is, for establishment wherof, euery man must employ him self, according to his calling. In *Elies and Samuels times*, it appeareth that the church was in miserable estate: boeth by the whole discours of the story, and namely^a that there was a great dearth of the word of god. But mark (I pray yow) this diuinity, he would haue their examples which haue bene (as he saith) boeth Priestes and Princes, yea and^b Captaynes also of the host, serue to proue that Ministers may be Iustices of peace, but not that, they may be Princes or Captaines: where as if those examples proue, that a Minister may be chosen to bear ciuil office, they proue especially, that he may be chosen to bear that office, which they bare, from whom he fetcheth his prose. For if that wherefore they may be chosen to other ciuil offices, doe not agree vnto them: the other which haue their ground from thence can much les agree. Therefore, if the D. be afraid to confes, that the examples proue, that a Bishop may be a king or a Captain if he be chosen to yt: he owght also to be afraid, to confes that a bishop may be a Iustice of peace, when he is chosen vnto it.

To that I say, that *these examples doe as vuel proue, that the ciuil Magistrate may be a Bishop, as that the Bishop may be a ciuil Magistrate*: he answereth, that the ciuil office is accidental to the ministry, and such as may be remoued from it, but the ministry is not so vnto Princes, onles they be ordinarily called: then which, what can be more confusedly spoken. For, if I should graunt, that the Prince might be a Minister of the gospel, and the Minister of the gospel a Prince: why should not (I besech yow) the ministry be as accidental to the princehood, as the princehood vnto the ministry. Surely, if it be not accidental to the princehood, and yet such a thing as agreeth vnto it: it must needes be essential, that is, that which can nor be seuered from it, without hurt of that estate. Beside that, in placing the difference of the respect

respect of the Ministry, to the princehood, and of the princehood to the Ministry, in that the Prince may not be a Minister without an ordinary calling: yow giue to vnderstand, that the Minister may bear ciuil office, without an ordinary calling. For if the Minister may not bear ciuil office, vntil he be ordinarily called: then here is yet no distinction made, betwene the respect of a Minister to a ciuil office, and the ciuil officer, to the Ministry. In the end yow are compelled, to destroy your own distinction: affirming, that as a minister may ioyn to his Ministry, a ciuil office, if he be called therevnto by the Prince, so the Prince may ioyn to his office the function of the Minister, if he be called vnto it by the Bishop. For so yow must needes mean, seing yow make him the Sward of ecclesiastical officis: which absurdity before this birth of yours, I suppose was neuer heard of: and it is thorough out the whole discours confuted. For, as for that yow ad, if they be lawfully called, it is to open folly: seing the question is, whether there be any such election lawful.

Here the D. is taken again, in his wordes. For if the example of our Sauour Christes whipping, doe proue that, a Minister may medle with ciuil affaires: then it proueth, that he may not onely sit in iudgment of crimes, but also be the Tortor himself, which he denieth. For our Sauour Christ, executed the punishment with his own hand. Dinif. 10. p. 768.

To that also I alledged, that the Ministers, by the examples of Paul and Peter, may be Fishers, and Tentmakers, if of the D. examples it may be concluded, that it is lawfull for a Minister to bear ciuil office: he answereth, they may doe so vpon like occasion. The occasion of S. Pauls laboring with his handes was, partly that he might not in that point be inferior to the fals. Apostels, which roke no stipend: partly to support the need, and povertie of the churches. There being now therfore Anabaptistes, which teach without wages and diuers churches which are very poor: by the D. answer, it is conuenient the Bishops

2. Cor. 11. 12.
1. Thessa. 5.

should exercise some handycraft. which beside other inconueniences, is against that which him self hath truly said, *that they are hinderances vnto the ministry*: considering that there be no such giftes now a daies as the Apostles had, which were able to doe more with one hand, then we with boeth. And if his answer were true, yet it is nothing to purpose. For, if by these examples he wil conclude, that Ministers may ordinarily be called to the ciuil gouernment: then it must also follow, that by these examples of S. Paul and Peter, the Ministers may ordinarily haue occupations ioyned with their ministeries. But if the Ministers may not exercise any handycraft, but in like cases as the Apostles did, and vpon like callinges: then it foloweth also, that they may not exercise ciuil offices, but in like time, and vpon like callinges as those did, from whome he draweth his proofes. The rest is answered.

*Diuis. 11. p.
769.*

*Diuis. 7. p.
762.*

Before the D. said, that the Ministers could not exercise any ciuil iurisdiction in tyme of persecution: here he saith, that Timothy, which liued in time of persecution, exercised ciuil iurisdiction. Thus, like a windshaken reed, he neuer standeth in one sentence. But (I pray you) note his reason, which is because mention is made of accusers and witnesses: as if they were not common to all kinde of iudgements. For where the thing is not manifest, there the trial must needes be either by confession, or witnesses: so that if there be an ecclesiastical iudgment, there must needes be witnesses and accusers: otherwise the Minister in tyme of persecution, should take vpon him ciuil iurisdiction, withowt the consent of the Magistrate, which is absurd, and being vrged by me, is vnanswered. yea the Housemother, which, vpon accusation and witnes of some of hir children, chasteneth other some: should by the D. saying, break vpon the office of the ciuil Magistrate.

*Diuis. 12. p.
770.
Pigg. 5. lib.
hierarch.
cap. 2.*

Vpon diuerse reasons brought to shew, that S. Peters killing Ananias and Saphyra with the word (which reason was ministred him owt of Pighius) proueth not that the Ministers may haue their prisons: he answereth nothing, but taking vp the carcase of his argument, in steed of burying of it, assayeth to blow life into it, after this sort. Peter pun-
ishing

alshing with death, did nothing repugnant to his vocation: therefore it is not repugnant, to the vocation of a Minister, to punish with temporal punishment: which foloweth not. For as muche as the vocation of a Minister now, is not the same which Peters was at that tyme: not onely for that he was an Apostle, but also, for that withowt a particular motion of the spirit of god, it was vnlawful for any, or for Peter him self to haue doen so.

That brought to vphould this with, that that which Peter did by extraordinary power, the Ministry now may doe by an ordinary: is a very cartrope, to pul in al confusion into the church and common wealth. For thus, of that Phinees a priuate man killed, and the Israelires borrowed, which they neuer meant to restore: if the Magistrate wil licence men to doe so, it shal be lawful by the D. rule. If he say, that those are thinges forbidden, but not this, that a Minister should bear ciuil office: it is nothing but an asking of that in controuersie, whereupon he continually saileth. And where he saith, he speaketh of the fact of Peter, and not of the maner: euen the fact of Peter, was to kil a man, withowt any vnder Minister. And therefore of this answer also, it foloweth that the Magistrate may appoint the Bishops, to be the Tortors and hangmen: which the D. hath before denied. How commeth it also to pas, that he which^a before compared the politic lawes of god, putting Idolaters and adulterers to death, in cruelty with the Tarkes lawes: now maketh it a death matter, if a man, to conceal some part of his wealth, being iudicially demaunded thereof, do make a ly. For thus much he saith in effect: when he affirmeth, that it may now be doen ordinarily, which Peter did then extraordinarily.

Vuhere I added, that the pouuer vvhich S. Peter vsed was ecclesiastical, and vvitthal, my reason ouer of the^b *1. Cor. 12.* Apostle, vvhich reckoneth that amongst the church giftes: leauing the reason, he opposeth the authority of M. Beza. whereas, if that had bene any lawful kinde of disputing: I could haue alledged learned writers, that such punishmentes were doen by vertue of that church office. But how could S. Peter, doe that by right of the ciuil Magistracy: when as the ciuil

Magistrate had no right, to punish that dissimulation, which was hid. Hertherto also refer, that the D. him self in his
 apag. 769. ^a former book, affirmeth that *their offence was against no ordinary law of the church, or common wealth: wherevpon foloweth, that there being no transgression against his lawes, there could be no punishment due.* M. Bezas meaning is onely, that as the lord, when there was no Christian Magistrate, did vse corporal punishments, and those of death, against them which resisted the doctrine of the gospel: so the Christian Magistrate, should doe the same: so that althowgh his manner of speach be diuers with that I propounded, yet his iudgment is al one.

Diuis. 13. p.
 271.

Here *Pantaleon and M. Bale*, are reiected as insufficient to make report of Eugenius doeinges, which was so long before their tyme: and yet Erasmus is stoutly vpholden, for reporting Titus to haue bene an Archbishop, albeyt Titus was 600 yeares before Eugenius. But, if the D. can not shew any that commaunded, that the Bishops should haue prisons before Eugenius: these writers shal be able easely, to maintayn their credit against his bouldnes, of affirming and denying, what so euer he listeth.

Diuis. 14. p.
 271.

To that owr of Possidonius, that those matters alledged of the Bishop to be doen of Augustin, could not be ciuil affaires, considering that he immediately opposeth them vnto secular or worldly matters: beside wordes he answereth nothing. he opposeth other places owr of Augustin, wherof the first owr of his booke of the workes of monkes, can not be vnderstanded, as he would haue it, of any iudgment given by reason of ciuil authority. For that which he did, he affirmeth, *that the Apostle commaunded it should be doen, by the most contemptible in the church:* So that oneles he dare say, that the Apostle commaunded, that the simplest in the church might be ar ciuil office, when the Magistrat being an enemy would commit no authority vnto him, this place is vtterly from the purpose. Again, when Augustin saith, *that the Apostle hath ryed him so to doe, and laid yt vpon him: if the D.*
 mil

2. Cor. 6.

IN ECCLESIAST. PERSONS.

will haue, that a ciuill office is there vnderstanded, it must follow, that the ciuill office is incidēt vnto the office of the ministry, and can not be seuered from it.

The place owt of his epistle 110, is to as smale purpose. For, in that it appeareth there, that the Councils decreed, that Augustin should ceas from those busines: it is manifest, that he dealt with them, not by any right of ciuill office. For what had the Council to doe, to decre that he should not doe that which the Magistrate had lawfully laid vpon him: he owght to haue sought the releas of that, at the Magistrates hād, and not at the Councils. likewise, in that he obteineth of the people, that these matters should be turned from him, vpon Eradius, and that in an ecclesiastical assembly, where they met for chusing of one to succede Augustin in the Bishoprik: it is manifest, that it was no ciuill office. Last of al, it is to be obserued, that in boeth these places, Augustin complaineth of these matters as of *hinderances vnto his Ministry*, as thinges which did *more let the cours of yr*, then if he had *vurovught enery day vwith his handes in some occupation*: that he seeketh to be deliuered from them *at the Councils and at the peoples handes*: whereas our D. saith, that they are not onely no hinderances, but necessary helpes to doe the Ministry with, and not onely seeketh not, that the Bishops may be discharged, but maketh cordes, to binde these offices streighter to the. I haue reported the truth, the Bishops wordes are owt of Clement, that *it is not la vusful for a Bishop to deal vwith boeth swordes*: likewise that he *owght to be remoued that vuil supply the place boeth of a ciuill Magistrate, and of an ecclesiastical person*. These wordes doe not onely cōdemn the pulling the sword owt of Princes hādes, but al vse of it in eccles. psons.

I pray god, that the custome of shameful denials, doe not so harden your forehead: that no point of truth how sharp soeuer, can perce it. Howbeit I trust, what soeuer yr please yow to say, it is manifest to al that doe not willingly close their eyes against the truth: that the scrip-

Dinif. 11. p.

772.

a In the defence of the Apolog. 3.

part chap.

4. Dinif. 2.

cap. 3.

dinif. 7.

Dinif. 15. p.

773.

ture teacheth that Ministers, ought not to medle with ciuil offices. That which yow ad owt of Deut. 17, maketh nothing for yow: for, they are there biddē to resort vnto the Priest, as to the Interpreter of the law, when the question was difficult, and they knew not what to doe. which is manifest, in that he distinguisheth there the Priest, from the Iudges: so that in such appeales, he placeth the Priests and Leuites office, in teaching what is the wil of god, and the Iudgis office in giuing sentence accordingly: as appeareth yet more plainly in the same^a chapter.

a vsf. 11.

The same is to be answered, to that alledged owt of Numbers 27. In which matter that the Priest was present, and called to consultation for the difficulty thereof, to know what was the wil of god in that behalf, it is manifest, in that he being not able to resolue of the matter, Moses^b was fayne to bring it to the lord: To let pas, that it was not Aharon which was taken into that consultation, but Eleazar: onles yow wil haue Aharon decide controuersies, after his death.

b vsf. 5.

*Psal. 110.
Heb. 5.*

The example of Melchisedec boeth king and Priest, is more absurdly alledged, then the other: not onely because he was before the law, when this order of separating the priesthood from the ciuil gouernment, was not yet established, but because he had them boeth, that he might be a figure of our Sauour Christ: as the Apostle and Prophet doe declare. Yow might much better haue alledged Abraham, which was boeth a Priest, a Propher, and a noble warrior: which notwithstanding, your self doe not permit vnto the Bishop.

As for the appeal, which Constantine graunted, from the ciuil Magistrate vnto the Bishops, likewise Theodosius and Carolus graunt that men might chuse the Bishops Iudges of their controuersies, if either party would: they were the wrestles, wherwith the Princes scepters were wrung owt of their handes, and (as I haue before shewed owt of M. Caluin) *al syncerity ouer of the churches.*

*Iacobini
Grinius.*

yea vpon that very graunt of Constantin, it is noted in the margent, *that it is repugnant boeth to the doctrine, and example of S. Paul.* And in daed by the first of these decrees, the Bishops ciuil autoritie, is made equal with the Empero-

perours. And by the other, it is at the pleasure of the people, whether al the ciuil Magistrates shal be Idoles or no, hauing the bare name of the Magistrate, withowt doeing any duty. For, if ether of the parties, be affected towards the Bishops iudgment: the Magistrates may goe lay them down to sleep. Nether doeth it follow, that because the Emperours gaue such liberry, or licentiousnes rather, vnto the church, or because some Bishops vsed it: that therfore, the practise of the church was such. For I haue shewed, that the godly Councelles forbad it: and that the godly fathers vtterly misliked of it. And as I haue alledged some, so it is not hard to alledg^e others, to the same effect.

In his example of *Dorotheus*, his translation is faulty. For in steed of *τὸ πρῶτον* which signifieth a ciuil honour, he hath turned it *priesthood*: as if it had bene *πρωτοπρεσβυτεριον*. the office also which Eusebius noteth he had, was *to ouersee the purple dyes in Tyre*: an office to aduance the Ministry (I think) in the D. own iudgment, very vnfit. His examples of *Phileas* and *Epiphanius*, serue not his turn. For nether is it said, whether they medled with ciuil affaires before their bishoprik, or in yr: and if it were, considering there is no approbation of their doeing, but onely a bare telling that such a thing they did, it can not help him. For it is one thing to say, they were commended for dexterity in such matters: and another to say, that they did it in dutie, and wel. euen as if the ciuil officer, taking the pulpit, and speaking fitly of a text, a man might giue him the commendation of dexteritie in handling the text, and withal, condemn him for doeing it without calling. Hether pertaineth that which he alledgeth in another place, of *Letoius a Bishop which burned Monasteries*: but by what auctority, appeareth not, beside that his act seemeth otherwise to haue no ground. For if it had any good issue, it was more by hap then by good konning. The like and vpon like zeal was doen by one *Audas a Persian Bishop, that burnt an Idoles Temple*, which act gaue occasion of greuous persecution: whereby may appear, that Bishops went some tyme beyond their limites, and did thinges permitted vnto them, nether of god, nor man.

a Tertul. de
leuitico.

Ier. in Soph

1. cap.

Chrysol. 3.

homil. in

Act.

pag. 342.

Theod. lib.

3. cap. 39.

pag. 64.

upon the
eight com-
mandments

Of our age he citeth witnesses M. Cranmer, Ridly, Hooper, and in another place Brentius. for Brentius, seing he hath no reason, let him haue that credit, which so smale a friend of sincerity deserueth, especially against the consent, of so many better then he: for the other, he maketh it not to appear, that they were of that iudgment. And of M. Hooper, it is manifest that he did flatly condemn it: which sheweth that *the Bishops for the space of 400 yeares after the Apostles, althovugh they vvere more able the ours, did meddle vwith no ciuil affaires.* where he sharply taueth our Bishop which meddleth with boeth offices, when one is *more then he is able, vwith al his diligence, to discharge, and impossible that he should doe boeth:* and that if the *Magistrate vuil employ a Bishop in ciuil affaires, he ougth to discharge him of his Ministry.* Yf M. Cranmer and Ridley did exercise boeth, that is to be ascribed to the tyme: wherein the Sun of the gospel, being but lately risen in our climate, al the cloudes which popery had ouercast our land with, could not be so quikly put to flight.

Seing therefore the Ministers office, is onely in thinges that pertayn to god, which for a degree of excellency that they haue in promoting our saluation, more then other, the holy gost opposeth vnto the Princes, and common wealth affaires: seing also it is of greater weight, then the strongest bak can bear, of wider compas, then the largest handes can faddam: a soldiarsfare that wil be onely attended vpon: seing also it tendeth to the destruction of the body, when one membre encrocheth vpon the office of another: and that the ciuil Magistrate may by the same right invade the office of the Minister, as he the office of the ciuil Magistrate: seing further our Sauour Christ, hauing the spirit without measure, refused as a thing vnmete for his ministry, the office of a Iudg: seing also the Apostles indued with such glorious gistes, as are not now to be looked for, gaue ouer the office of the Deaconship, as that which they were not, with

the

the Ministry of the word, able to exercise and seing for the burden thereof, it was easier then the ciuil charge, which the Bishops take vpo them, and for the kinde of Ministry more agreeable: seing also the examples in the Scripture, of the which haue borne boeth the charges, are other before this order was established of god, or being sithens, were extraordinary: last of al, seing this mingling of the estates is contrary to the practise of the elder church vttered boeth in Councils, and fathers, contrary also to the practise and iudgment of the godly learnedest of our tyme: I conclude, that it is vnlawful in an established estate of the church, that a Minister of the church should bear ciuil office. And thus much against the Ministers, which haue one foot in the church, and an other in the common wealth. Now to the treatise of the Eldership, for the cause before assigned.

as in the beginning of this tracte

THAT THE CHURCH GOVERN-
MENT BY AN ELDERSHIP IN E-

very congregation: is by the ordinance of god, and perpetual.

Tractat 8. and 7. according to the

Doctor p. 626.

Chap. 1.
Disput. 1.
a In philip.
of Antony.



That which Tully saith of an Oratour full of wordes, that he would make owtries, to get an appetite to drink: may be feared somewhat otherwise in the D. who giueth suspition, that he hath forced his pen to write, not to get, but to quench (if it might be) the thirst of honour. And verely if this order of Eldership, had not strenght to stand by our defence: yet the vertw of it might easely appear, in that yt so amazeeth, and astonieth the aduersary, as if he had bene stricken with a thunderbolt from heauen: so that beside a multitude of wordes, wherwith by oppressing the reader, he might make some shew of answer, there wil be litle found, that can of right chalendg a reply. Howbeit, to honor him with some answer, leauing his *disordered handling* which I noted: aswel for that his defence is fond, as for that this is not the place to diduct that matter, let vs see, what he bringeth in this cause.

1. Tim. 5. 17

Against that I alledged owt of the Apostle, *The Elders* which rule wel, are worthy dubble honor, especially which labor in the word and doctrine, to proue that there were Elders, which assisted the teaching Ministers, onely in the gouernment of the church: he answereth first, that the word, Elder, is the same commonly with Bishop or Pastor: wherein partly he confuteth him self. For, if it be but commonly so taken, and not alwaies: then it may be taken otherwise in this place. His first example likewise out of Peter 1. 5. is plain against him: for thereby appeareth, that Peter an Apostel, and no Bishop, is called Elder. nether is there any word in that

that place, wherby the exhortation to the Elders should not be applied, as wel to the Elders which gouerned onely, as to those which labored in the word also: considering that the word of *feeding*, respecteth not onely preaching, but that gouernment also which is without preaching: in which respect boeth in scripture, and otherwise, the ciuil Magistrate is said to feed: And it is to great an ouersight, to think that because *al Bishops be Elders, therefore al Elders are Bishops*: when as the name of Elder is common vnto al, which haue gouernment of the church, and most properly agreeth to those, which haue the gouernment onely, without further charge of teaching. And the name is taken, of the vsage vnder the law: where they which had onely gouernment ether in church or common wealth, were so called.

Secondly he saith, that by those that gouerned, and labored not in the word: are *vnderstanded, those, which ministred the sacramentes*. where to let pas that which hath, and shal be after (god willing) shewed, that the same ought to be Ministers of the word and Sacramentes: I would know of him, which hangereth so of the interpretation of men, why he hath here departed from the iudgment of the learned and godly writers of our age, and forged an interpretation, which hath no approbation of any auncienry. For, as for that he saith of *Chrysostome*, beside that yt is vntw: if he had neuer so smale a sound that way, he would haue rong it so deep, that withal he would haue turned Chrysostomes clapper. But obserue, how vnproperly he maketh the Apostle to speak, in giuing the name of gouernment vnto that, wherein there is no gouernment at al. For is yt not (think yow) a strong kinde of gouernment, and needeth it not a great gift of discretion and iudgment, to powr a litle water vpon the childes head, distribute a lofe of bread, cary the cup, and say, or read a sentence, al, as he is praescribed? when the Apostle, no where giueth this title of gouernment vnto the Deacons, in whom notwithstanding is required no common discretion, to know to whome, and how much is to be giuen: how much les would he giue it to such, as haue the onely, and bare administration of the Sacramentes.

How should also S. Paul be made to agree with him self, which went the neereſt way to work, to eaſe the churches of charges: if he ſhould haue brought into yt, ſuch vnprofitable burdens as is this order of Miniſters of Sacramentes, which the D. imagineth, eſpecially ſeing a Paſtor was needful in euery church, who being preſent at the Sacramentes, might as commodiouſly Miniſter them, as be a receiuer onely. His reaſon, that *the Apoſtle would otherwiſe haue ſaid, which labored in the word and Sacramentes*, is weak: not onely becauſe it is vſual vnto the ſcripture, by the cheif part to note the whole, but alſo, for that the Sacramentes are conueyned vnder the word, and are a viſible word, in which reſpect they are alſo ſaid to *haue a voice*. Nether doeth he here make mention of praying, another of the Bishops^b duties: ſo that by your anſwer, we ſhould haue an other order in the church, of Sayers of prayers. Alike vayne it is, that S. Paul *was not ſent to baptiz, but to preach*, when he was called to boeth, althowgh rather to the one, the to the other, as your ſelf ſome where haue confeſſed. As for that yow would conclude, that Paſtors haue no more bond to baptiz in their churches, then S. Paul had, yow might aſwel haue concluded, that al Paſtors are Apoſtles: conſidering, that he ſpeaketh that in reſpect of his Apoſtleſhip, whereby he was bound to goe from place to place, and not to tary (as the paſtor) in one place.

^aExod. 4.

verſ. 8.

^bAct. 6. 4

The titles of Chriſtes Vicars, and of gods Prelates, doe boeth agree vnto the Elders, which onely gouern. And althowgh nether Ambroſe nor Caluin make any mention of this Eldership vpon 1. Timoth. 5. 19. yet how foloweth it, that they ment no ſuch Eldership in the place which I^a alledged, this is but a ſtrange concluſion. M Caluins place alſo Inſtitut. chap. 8. ſect. 72, is ſhamefully abuſed: for he ſaith, that *thoſe which reached vvere Elders*. And where as the rule of the action, when the Eldership met, apperteined vnto the Miniſters of the word: that they choſe amongeſt them, one which gouerned the action. Now in ſteed that M. Caluin ſaith, that *al the Miniſters of the word, vvere called Elders*:
the

^aTim. 5. 17

he An. makerh him to say, that al the Elders of the church, were Ministers of the word. where Calvin in the self same chapter doeth expresly make two kinde of Elders: one of those vvhich Ministred the vuord, another of those vvhich vuere onely Censores of the maners of the church. This Ierome is (if I haue not taken my note amis) a bastard: and yet he hath nothing for him. For in that he saith that there was and order, which had the word, but labored not: he is as fauorable vnto this Eldership, as vnto his order of sacramēt Ministers. The next diuision hath nothing, but that which cometh afterward to be handled.

Against the place, that *Paul and Barnabas ordeined Elders by voices in euery church*, first he excepteth, that the plentyth of preachers then was such, that euery congregation where Paul and Barnabas had to doe, might haue moe then one: which is said without ether profe, or likelihood. the vntruth wherof may easely appear, in that to the great cities, where there was greatest store: S. Paul was fain to send Timothy and Titus for supplies, which otherwise he could so hardly spare. Then he saith, to ordeyn Elders throwgh euery church, is to ordein one Pastor in euery one, which is no plain, but a figuratiue speach, and that doubly: boeth in that the general name of Elder, is put for the particular, and in that the plural number is put for the singular. Therefore vnles he can work it out with good reasons, to proue that the gouerning Elders, can not here be vnderstanded: the simple and plain sens, is to be praeferred. As for the place of Titus, it helpeth him not. For the Apostel referring Titus to that order, which he had prescribed him: contenteth hym self, to pursu the office of the teaching Elder, vpon occasion of fals teachers, which trobled the church.

Diuis. 1. p. 618.
A. A. 1. 14. 77

For that out of Calvin and Brentius, it may be said, that although S. Luke cal them Elders, which were Bishops: yet he calleth them not so onely. And of M. Calvin, it must needea

Instit. 4. bo
ek 3. chap.
sect. 8.

apag. 155.

Oecumeni-
ni in 14.
titlo.

Diuis. 1. p.
630.

be so vnderstanded: seing he auoucheth the place of Titus, which the An. confesseth al one with the 14 actes, for the establishment of these gouerning Elders. But if the D. had read M. Nowels catechism, so diligently as he would seem: this would not haue bene so straunge to him. For where he sheweth, that the Pastor owght not to excommunicate without the iudgment of the church, and declareth that for that purpose there were in the wel ordered churches certeyn Seniors chosen, and ioyned with the Pastor: he quoteth this very place, which the admonition doeth. And I see not why, it may not be as wel referred to the Elders, as to the Bishops: Seing S. Luke there setteth forth, how they set a ful order in the church. And of that iudgment, is the greek Scholiast, which affirmeth that *those which folowued S. Paul and Barnabas, were worthy to be Bishops: and that they created of them Elders and Deacons also.* In the next diuision, if the D. first answer be onely considered, he might iustly complain of me: but when he by and-by, reasoneth against the admonition, for that yt would proue Seniors owt of that place of 14 Actes, al see that I haue doen him no wrong.

To proue further, that boeth Pastors, and Elders which onely gouern, can not be vnderstanded in that place of the Actes: he assigneth this reason, for that the holy gost should vse equiuocations, or speak dowtfully: then which, there can be nothing more vnfauey. For it is a great oversight, that he can not put a difference, betwene a word that is general, and hath diuers formes vnder yt (of which sort this word Elder is) and betwene that which hath diuers significations. Rather I may say, that for so much as S. Luke did not vse, the particular word of Bishop, but the word Elder, which conteineth boeth Bishop, and other Elders: that his meaning was, not that the Bishops onely should be meant. And suerly, when as the word Elder, doeth so agree to Bishops, that it doeth much more properly (as hath bene shewed) agree to the Seniors: it were hard to vnderstand Bishops, and shur owt Seniors, to whom that name doeth most properly pertayn: especially there being no circumstance in that place, where-

by

by that should be of necessity ryed to the Pastor onely. Beside that those which haue knowledg in the hebrue tong, know that the scripture vseth some tymes ^a equiuocations, and yet nothing therby derogated from the simplicity therof: but (as it is ^b obserued) maketh sometyme to the elegancy, and ornament of the speech.

^a Iudg. 10. 4
^b Iudg. 15. 16.

^b Aben Ezra
vpon Gen.

That the place to the ^c Corinth. can not be vnderstanded of ciuil Magistrates, as the An. and ^d Papistes would haue it, and therefore that yr owght to be vnderstood of ecclesiastical officers, I haue ^e shewed: whereof also there is the same reason, in the place to the ^f Romanes. Nether can that owr of M. Gualter, mainrein any such opinion: seing it was not lawful for the church, to appoint any ordinary Magistrate, to hear ciuil causes: nether needed any ether goe to them for iudgment, or stand vnto the iudgment giuen, further then the parties listed, therefore that could not be any gouernment, which was withowt authority. How true it is, that learned men expound the word gouernmentes, of ciuil and ecclesiastical, at the least to the D. knowledg: the reader may therby know, that Gualter which he chose to speak for them al, doeth not affirm it. For in that he saith, *there is now no need of them seing there is a Christian Magistrate*: he manifestly opposeth them to a Christian Magistrate. Althowgh M. Gualters authority, may not be receiued in this question of discipline. For beside that his hand, is herein against the learned boethould, and nue which I haue ether red or heard of, also against the practise approued in the churches of al ages, and amongst them against the practise also, vsed in ours: it shal appear, that the reasons drawn from him, are altogether insufficient.

^c Iudg. 6. 11
^d 7. pag. 631.
^e 1. Cor. 12. 18.

^d Dorman:
2. Tom. fol.

^e 45.
^f In the former part of this book

pag. 418.
^f Rom. 12. 8.

Then he saith, that by that word *Gouernours*, the Pastors may be vnderstanded, because hauing spoken of the Doctor before, he mentioned not the Pastor: which is absurd, boeth because it should be a meruailous confusion, to haue caried the Pastor so far from his fellowes, which are the Ministers of the word, and reckened vp in the beginning: and for that, the Pastor is not seuered from the Doctor in gouerning, but onely in the

kinde of teaching. whereas he, by his answer, shurreth out the Doctor from the gouernment of the church. Beside that howloeuer I doe *make a Pastor, and a Doctor, diuers*: yet for as much as him self, maketh *them alone*, S. Paul placing the Doctor before, he ought to haue bene ashamed to say that S. Paul may mean this of the Pastor. That he addeth, *that the place being doubtful, it can not serue to establish the Seniors*, is daungerously spoken, and smelleth of popery: as if the scripture should lose her authority, because men agree not of the vnderstanding of it. Althowgh (I suppose) there are few places of scripture, wherein thinges are spoken of, so shortly: that haue so full consent of learned interpreters of our tyme, as this place hath, for that signification of Seniors, which we vse it for. And in deed, when the Apostle maketh it a distinct office, from the Ministers of the word, which notwithstanding haue the gouernment of the church: it must needes be an office occupied in gouernment alone, otherwise it should not be seuered, from their office.

Rom. 12.

The same reason, is of the place to the Romanes: against which, that which the D. bringeth out of *Calum*, is nothing worth. For althowgh the precept of *bearing rule in diligence*, may by proportion, be caried to al Magistrates, yea and to al craftes men, ouer their Apprentises: yet the wordes of the Apostle, are neuertheles vnderstood properly of the Elders in question, as M. Caluin declareth boeth there, and^a other where. Likewise are M. Martyr &c. Bucer, idly cited of him. For seing they boeth agree, that these Elders are comprehended in that word: what ether hurterh it vs, or helpeth yt him, that other beside them are vnderstanded.

^a Instit. 4.
book 1. ch.
ap. 1. sect.

Yf they preached some tyme, that was not by vertue of this office: and the place of Timothy alledged of M Beza, doeth not proue it. Nether ought the An. to haue alledged that interpretation, against this cause: seing him self doeth therein differ from M. Beza, as wel as I, which by *presidentes in the word*, hath before expounded the Bishop, as it is in deed and

not

not as M. Beza, for a kinde of Elder, differing boeth from the Pastor, and Doctor. But the An. is like that fellow that would haue boeth his eies put owr, that his neighbour might lese one. For to the end he may doe some scare to the truth, he bringeth euē that which is the ouerthrow of his cause: namely M. Bezas iudgmēt of an Eldership gouerning, beside the Ministers of the word, that is beside boeth Pastor and Doctor. And of this trweth which we maintein out of this place vnto Timothe, emongest others, we haue M. ^{a in lib. de} Bucers mo- ^{rat. can. ex-} ste plain and moſte ful testimony: which vpon this ſenten- ^{amin.} ce of S. Paul, flatly confirmeth that there were *two kinde of Elders: one, vvhich together vvith the discipline, had the charge of the vvord and Sacraments, and another, vvich had charge of the discipline onely.* I confeſ there was ſome faut here, in aſcribing wordes vnto him, which he hath not: but it was an ouerſight onely, not as he maketh yt, with minde to forge.

Here the An. repenteth him of his good deedes. For whe- ^{Disiſ. 3. p. 633.} re he had accorded before, that there were ſuch Elders, as a- ^{633.} re in queſtiō: now he ſaith, *he ment them of Seniors, vvich be Miniſters.* wherevpō it foloweth, that it is not meet that there ſhould be any Miniſters at this tyme. For of the ſame Elders, which he graunted to haue bene in tymes paſt: he affirmeth, *it incōuenient that they ſhould be now.* And if he ſay (as he hath ſaid) that they were onely Miniſters of Sacramētes, firſt he giueth his reading Miniſters the wipe, which by this iudgmēt of his, are clean cut of, as vtterly inconuenient for this tyme. Again, he affirmeth that the Seniors in tymes paſt, were ſuch as exerciſed the iuriſdiction, which the Magiſtrate doeth now: in that he ſaith, that they *can not now be vvithout iniurie of the Magiſtrate.* whereas if this office were, ether a Miniſtery of the word, or Sacramentes, it could not towch the office of the Magiſtrate: ſo that throwgh the nauhtines of this cauſe, in his whole cours of anſwer, he doeth nothing, but as it were paue his way, with ſnares to entrap him ſelf. And for anſwer to him, this may be more then ſufficient.

Howbeit for the readers sake, althowgh this Eldership is manifest in it self, of the wordes of the holy scripture: yet the same shal receiue some confirmation of the practise of the churches after, which kept this order boeth in persecution and peace. This I wil doe, if I first in a word, note how this order of Eldership, was taken from the gouernment of the people of god, before and vnder the law. yt is therfore to be obserued, that so sone as there is made mention, of any fixed form of church, which standing of diuers housholdes, were deuided into particular assemblies: so soon is made mention, of this office of Elders. For Moses to let the churches, and assemblies of the Israelites to vnderstand hys Embassage from god: assembled the Elders, which, that they were ecclesiastical officers, thereby may appear: for that vnder such a Tyrant, and such oppression as the Israelites were in, it is altogither vnlike, that they had the benefite of Magistrates of their own. And if a man would say, that those Elders were the Taskmasters, which Pharaο had set ouer the Israelites: beside diuers vnlikelihoodes thereof, it is flatly confuted, in that after the Israelites departure out of Ægypt, before any nue creation of officers, this order of Elders is spoken of, and as church officers, taken to the administration of church matters.

Another example hereof is, ^b where Elizeus is said to haue had the Elders in his hows, to consult with: what tyme the king of Israel, sent a messenger to take of his head. The like is said, of other^c Prophetes: which in that state they were in, were vtterly vnlike to haue the ciuil gouernours to consult with. Likewise in Nehemia, there are mentioned certeyn, which as they are distinguished from the people, in that they are reckened as *assistantes vnto Esra*, boeth on the right, and left hand: so be they also distinguished, from the teaching Leuites, in that the Prophet, after he had spoken of these, speaketh of that sort of Leuites, which had the teaching of the people. This is also strenghtned, by that the nue testament speaking of the ecclesiastical officers amongst the Iues, ioyneth with the Scribes (which I haue ^d shewed to note those, that had the handling of the word) the

Exo. 4. 29.

a Exo. 17. 5.

b 2. Reg. ch.

ap. 6. 32.

c Ierem. 19.

cap. 1.

Exech. 8. 1.

Nehem. 8. 5.

vers. 8. 10.

d In the for

mer part of

this booke

pag. 441.

the elders: which should haue bene without reason, if there had not bene a kinde of Elders, which had not the handling of the word. wherby it may appear, that it is wnttrue, which the An. gathereth owr of *Caluins* wordes: that these Elders should haue their beginning, after the Iues return owr of the captivity: whereas he onely affirmeth, that there was a bench or (as some term it) a Consistorye of ecclesiastical offices appointed, after their rerurn: but saith not (as he pretendeth) that they were then first of al appointed. Nether can M. Caluins wordes, be drawn to that sens. For, if by these wordes of his (*the Sane-drim* vuere appointed after the Iues return) should be vnderstood, that they were then first created, and not rather, that they were then restored: yt must folow, that the Priestes and other leuitical teachers, which were a portiō of that bench, had then their first institution. which sentence so absurd, and so ful of ignorance of the state of the church: no man which hath a spark of equity, can ascribe vnto M. Caluin. Althowgh if it were so, as he pretendeth, that these Elders did then begin: yet, that helpeth him nothing at al. For it should not haue therefore, the les authority: considering that it were to be esteemed, that they toke it not vp of their own head, but by the authority of the Prophetes of god, which liued then, and directed the stern of that gouernment. And herein (howsoeuer the An. misconstrueth him) M. Caluin is flat: that this estate was *lawful, and approued of god.*

a Act 14. 1
c 12. 112.
Act 15. 21.
b pag. 304

ypō the 18.
of S. mathe-
w.

Hauiug thus spoken, of this order of Elders, in the Apostles tymes, and before: I wil now return to that I promised, of the practise of the churches after the Apostles tymes, to see if this order of Elders can finde any more fauour of the, then of the Answerer. Amongest which, that of *Tertullian*, before alledged of me, is most clear. Nether can the D. escape with this, that the colledg was likely to be of Ministers of the word &c. considering that it is vncredible, that al the churches, whose defence Tertullian taketh vpon him, and whose vsage he describeth, had such a colledg. Then, that of Cyprian commeth to be considered, which noteth a peece of

Tertu. Apo-
log. chap.
19.

Cyp. 4. bo
ok.
Epist. 5.

the office of these Elders, ^a by *deuiding the communion bread into equal portions and carying it (for the assistance of the Bishop) in litle baskets or trayes:* where by placing their office in this assisting the Minister, he doeth manifestly shut them out from the ministring of the Sacrament: especially seing Cyprian in that place, noteth the honor of that office, to consist in that they had by reason of it, acces to this assistance of the Pastor, in so great mysteries. which should haue bene fondly put, if they might also by vertue of that office, them selues haue ministred the Sacramentes, as well as the Bishop: whereof also it cometh, that in another ^b place, he calleth them *brethren, which had care of the basket.*

1. book
epi. 9. Spor-
tulantes fra-
tres.

Possidonius
in the li-
st of Augu-
stin.

But touching the vse of the Affricane churches, vntil Augustins tyme, that one testimony is more then sufficient: wherby is affirmed, that Valerius Bishop of Hippo, did contrary to the custome of the Africane church, in that he committed the office of teaching vnto Augustin, which was an Elder of that church, and that he was checked therfore of the Bishops: checked (I say) notwithstanding that Valerius is there declared, to haue doen it for support of his infirmity, because him self was not so apt to preach. And howsoeuer Possidonius, allow of Valerius fact: yet boeth the continuance of that order by the space of 400 yeares, and the iudgment of other Bishops round about, is without comparison of more weight: especially, when it appeareth by Possidonius writings, that (being a good simple man) he was nether of great learning, nor deep iudgment. where also, it is to be obserued, that as the discipline was best kept in those churches of Afrik: so the doctrine remayned purest in them: As may appear not onely by the Councils of Carthage, compared with other councils of that tyme, but also by Augustins writings, compared with Ieromes, and other Doctors boeth greek and latin, in the same age.

In other churches, where this discipline was not so diligently looked vnto: there are notwithstanding mar-
kes,

kes, wherby we may know, that they went owt of the way. As at Alexandria, where, althowgh the Elders did teach: yet after Arrius was convicted of heresie, it was decreed, *that the Elders should no more teach.* by which decree, they did, as it were, couertly confes: that they had receiued the reward of breaking the order of god, in permitting that the Elder, should teache in the church. For if it had bene of the institution of an Elder, to preach: Nether Arrius, nor ten thousand moe suche heretik Elders, owght to haue giuen cause of such a decree: seing the institution of the lord owght not to be broken, for any abuse of men. Jerome (I graunt) somewhere doeth reprehend this, and some learned of our tyme after him, haue esteemed the decree of Alexandria faulty herein. But that being considered, which I haue alledged, there is no cause to condemn that decree, whether it were of the Nicen council, or of Athanasius and the Eldership of Alexandria. And what if Jerome him self, althowgh an Elder of Rome, giue testimony vnto this cause: that is to say, that yt belongeth not vnto an Elder of the church, to minister the word, or Sacramentes? Let his wordes be weighed, wherby he confelleth playnly, that nether *Elder nor Deacon had right, but vpon the Bishops commandement*, so much as to baptiz: *vvhich notwithstanding* (saith he) *is licenced euen to laymen in tyme of necessity.* Vvhereunto also, refer that, which Tertullian writeth, that it belonged vnto the *Bishop onely to baptiz*, and that the Elder and Deacon could not baptiz, but vpon the Bishops licence.

Secret. 7.
booke chap.

12.

Ad Nepos.
an.

Jerom contra
Lucifer.

Tertul. lib.
de Baptis.

Now, if the Elders had no right to preach &c. by reason of their office, or as incident into yt, if the Bishop onely had right, and the other but by indulgence, or commandement: thus far we haue boeth Tertul. and Jerome agreeing with vs, that by the word of god and his institution, the Elder hath not to doe with the word and Sacramentes. And the same autors we haue also, flatly contrary to the D.

which houldeth (as appeareth by the discours of his book) that al Elders and Deacons of the church, althowgh not in gouernment, yet towching the ministry of the word and sacramentes, are equal, and haue as much authority, as the Bishop him self. This difference onely remaineth, betwene Ierome and vs, whether this being not of gods institution, that an Elder may preach, or Minister the sacramentes: it be lawful for any man, to giue licence therof. which bouldnes of remouing and changing the boundes, which the lord, in the tarriers of his word hath limited: boeth is before, and shal afterward (god willing) be further handled.

Laſt of al, for proof of theſe church Elders, which being occupied in the gouernment, had nothing to doe with the word: the teſtimonie of Ambroſe alledged in my former book, is ſo clear and open, that he which doeth not giue place vnto yt, muſt needes be thought as a bat, or an owl, or ſome other night bird, to delight in darknes. His ſaying is, *that the Elders ſel away by the ambition of the Doctors:* where by oppoſing the *Elders to Doctors*, which taught, he plainly declareth that they had not to doe with the word. wherupon it is manifeſt, that boeth yt was the uſe in the beſt reformed churches, certein hundreth yeares after the tymes of the Apoſtles, to haue an Eldership which medled not with the word, nor adminiſtration of Sacramentes: and that they which wanted it, partly complained of the want, partly declining from this institution of god, corrected their error, at the leaſt, they kept this difference, that whereas the Biſhop preached and miniſtered the Sacramentes, in right of his office: the Elder did it not as a thing incident to his office, but onely vpon indulgence of the Biſhop.

Ambroſ. in
1. Timot. 5.

Another point wherein the D. turneth his tong is, that where he confeſſed before, that there *was in euery church Seniors*: now he ſaith, *in ſome onely*. And to ſalue this contradiction, with him ſelf: he ſaith *by euery church, he ment, euery cheif city*. Thus yow ſpeak, but by what rule, and according to whole language, when yow expound *euery church, euery cheif citie*? as if
their

their were no churches, but in cheif cities. But thus must al their tonges be deuided, which put them forth against the truth. Howbeit to come to that point, by what reason can yow shew, that the Apostles instituted a seuerall Ministry for cheif cities, which they did not for vplandish townes? what were this, but to bring in an inequality, amongst the churches: which your self elsewhere, confes ought not to be. Yt is (I graunt) meet for the furtherance of the gospel, that the cheifest cities, when al can not be serued, should haue the first, the sufficientest, and (according to their need) the greater numbre: but, that they should haue a seuerall Ministry ordeyned for them, into the selowship whereof, the smaler churches may not be admitted, is without reason.

Secondly, the gospel which conteyneth the doctrine and discipline, went not owt of Ierusalē, into the cheif cities onely: but into al the world. Thirdly, it hath bene shewed, that the epistle of S. Paul to Timothy, wherein mention is made of the interteinment of these Elders: was not a rule prescribed to churches in great cities onely, but vnto al churches whersoener. Further, seing the Elders are continually ioyned, with the Bishop: it being shewed, that the lord ordeyned for euery congregation a Bishop, it must folow, that he ordeyned for euery congregation Elders. finally, for as much as the Apostles labored, to bring the churches one with another to an vniformity, euē in the smalest ceremonies: how can they be thought, to haue made so vneuen work, in the Ministry of the church.

also the former part. p. 514.

I let pas here the place in the Actes, before handled: where here it is said, that Elders *were ordeyned in euery church.*

Act. 14.

Likewise, the necessity of them, aswel in other churches, as in churches in the citie: which is after to be handled. Onely I wil note, what hath bene the practise of the churches, in this point: wherby may appear, how the auncient fathers haue vnderstood this order. That Ignarius, which the An.

Ad Tralli.

wil haue S. Iohns scholer affirmeth, that there is *no church, which can stand without her Eldership, or Counsaile.*

πρωτοβυτι
γιαυ ης ουης
Αγιω.

This is manifest also by the Apologie of Tertullian, wherein he defending the gouernmēt of al the churches, not of those onely in cityes, and shewing for that cause the order obserued in them: maketh precise mention of this Senate of Elders, as hath bene before alledged. The testimony of M. Bucer, is also manifest in this point: as it is alledged of me^a before. Likewise of M. ^b Martyr, who affirming that cer-

^a In the for
mer part. p.
356.
^b upon the
2. to the Co
rinth. 12.
chap.

teyn of the people, were ioyned vwith the Pastor in the gouernment of the church: assigneth the cause, for that the Pastor could not doe al himself, thereby giuing to vnderstand, that the Eldership was as general, as the Pastor. For he doeth not say, where the Pastor could not doe al, there he had assistance of an Eldership: but because the Pastor could not doe al &c.

The onely reason, which the An. hath against this, is: that there was not an Eldership amongst the Iues, in euery of their synagoges. But (as his wont is) he doeth onely say so, proof he bringeth none. And as I for my part confes, that there cometh not to my minde, wherby I could precisely conclude yt owt of the *ould Testament*: So I am assured, that he is not able to proue, that which he saith. But that which the D. affirmeth^c otherwhere, that it was onely at Ierusalem: is vtterly vntrue. For Iosaphat at one tyme, *set in Iudges in euery v-*

^c p. 663.

2. Chro. 19.
9. 8. 11.

ualled citye throughe out the kingdome of Iuda: which of what sort they were, namely, in part ciuil, in part ecclesiastical, appeareth by the Iudges placed in Ierusalē. And to the men had recours to, in matters of greater difficulty, according to the causes: if ciuil, to the ciuil, if ecclesiastical, to the ecclesiastical, iudgment. where ought not to be forgotten, the nūbre of cities in one onely tribe (as it might be in york sheer) to the numbre of a hūdreth and twelue: least that the reader, should measure the numbre of their cityes, with ours. So that where the An^w. saith, that there was but one Senate in al the twelue tribes: it is found that there were in one onely tribe, at the least, a hundreth and twelue ecclesiastical Elderships.

^d Josue ch. 19.

Whether it may be concluded out of the new Testament, that every
 synagog of the Iues had this Eldership, considering that the pollicy
 of the church now, was in this point taken from the Iues ch-
 urch, I leau it to the reader to iudg, of that which I have alle-
 dged. wherevnto aideth the custome of the Iues, vnto this
 day: which in euery of their synaguogues, haue their Elders:
 Likewise Ieromes testimony, of which it may be certainly
 collected: that he esteemed that the Iues had their Elders, in
 euery Synagog. For, he^r sheweth that they chose of the *vni-*
fest in their cōpany, for gouernours: which should asuel
admonish those that had any corporal pollution, to absteyn
from the assemblies, as to reprove the breakers of the cere-
monies of the Sabbat. now, seing ther was the same vse of
 these admonitions and reproofes as wel in vplandish syna-
 guogues, as in those which were plated in the cities: it folow-
 eth necessarily, that there were Elders aswel for them, as for
 the other. At the least, the new Testamēt in marking these Elde-
 rs, which it calleth *cheif of the Synagog*, in diuers quarters:
 doeth manifestly ouerthrow the D. which saith, that they were
 onely at Ierusalē. vpon al which matter, appeareth how extreme-
 ly bould yow are in your affirmatiōs: which beside these two
 before mētioned, say also, that the Eldership was not alwaies, no not
 in persecution. wherein, not to enter a new field, for euery light
 word yow cast forth: what reason (I pray yow) cā yow assign,
 why sometimes there should be an Eldership vnder persecutiō,
 and other some tymes none: cōsidering that yow imagin this El-
 dership, to be in place of a Christian Magistrate. whereby, it
 must needes folow, that his seat being void in tyme of per-
 secution: it ought to be occupied by the Eldership, which
 yow fancy, to be his Lieftenāt. whether the D. *pincherh* the
 churches, where, with a Christian Magistrate, the Eldership
 stil remayneth, which he here denieth: let the reader iudg of
 his former book, ^bwhere he affirmeth yt iniurious to the Magistr-
 at, and ful of confuston, also that it can not, nor ought not to be as in the
 Apostles tymes &c. yea let hym iudg of this diuision. For
 after that he graunteth to Princes, to commit their authority to the

*a Ad Alge-
siam quest.
decim.*

*Mar K. 1. 23
Act. 13. 15.
Act. 18. 8.
17.*

*Chap. 2. de
iur. 1. p. 633*

*b pag. 633
639. 642.
636. 660*

church if they list (then which there is nothing more vntro) he addeth whether it be wel doen, I wil not determin. wherein I be sech yow mark first, what contraries he speaketh. For he doeth determin precisely, that ciuil Magistrates may commit their right and authority to these Elders, if they wil: and yet, he wil not determin whether it be wel doen or no. whereas if he would not haue determined, of the one, he should haue suspended his iudgment, of the other: for thus he assureth them, they may doe that, whereof he wil make them no assurance, that it is wel doen. Secondly, it is to be obserued, that where the question was of the Bishops receiuing of ciuil authority from the Prince, he maketh it not onely lawful, but conuenient, yea necessary that it should be deriued from the Prince to the Bishop: but here towards the Eldership, he saith, yt can not be practised, without intollerable contentions and extreme confusion. So that the Bishop, Archdeacons, and Deanes, which with vs are the deepest churchministers, may exercise (yf the Prince wil commit yt vnto them) euen the highest ciuil iurisdiction, and that to the singular advancement of the church: but these Elders, whose office in the church is not such, but that boeth they haue, and may folow some ciuil trade of lyfe, may not receiue that power of the Magistrate which he vntroly affirmeth that they had in tyme of persecution, onles al, by and by, fall vpon heapes. In one and the same church, the Bishop, the Dean, the Archdeacon, and for a need, some of the Prebendaries, may haue beside their ecclesiastical iurisdiction, ciuil authority: but these Elders, althowgh they were but two in numbre, may in no wise vse any. This difference verely, riseth not in the breadth of shoulders, wherby they are able to cary al this, and the Elders none: but vpon the widenes of the throat, which as the graue, is neuer filled.

Thirdly, it is to be obserued, that the D. which for his own profit, stretcheth the power of the Prince beyond al boundes: here, as yf he had to doe with a cheuerel scepter, draweth it in. For he giueth more liberty herein, vnto the Magistrates of smal common wealthes: then vnto monarches. For to them, he seemeth sometime to leau yt at liberty, whether they wil communicate their authority vnto these Elders

Elders, or retayn it with them selues: but vnto kinges and Princes, he wil in no wise permit yt. Vwherein also, he is contrary to him self: which in another place saith, ^{pag. 762} "that the office of the ciuil Magistrate, may be committed vnto whomsoever it pleaseth hym best to like of. If that be true, and this iurisdiction of the Elders were (as he vntruly saith) belonging to the ciuil Magistrate: why might not the Prince, committ yt vnto these Elders? as for his reason, that so euery parish should be a kingdom: ^{Disf. 12. p. 643.} me: yt cometh to be answered, in another place.

To that I alledged of the necessity of the Eldership, ^{Disf. 2. p. 644.} *because the Pastor can not haue his ey, in euery corner of his parish &c.* he answereth, an able Pastor, is able to doe al required of a Pastor, which is no answer at al. For that is not the question, but this, whether he be able to doe, whatsoeuer church gouernment belongeth to the wealth of his church: which because he durst not affirm, or affirming it, had nothing to proue yt, he slipped away after this sort. And now that he vnderstandeth, that this reason is confirmed by M. Peter Martyr: I trust hereafter, he wil giue it some honest name, then my fancy.

To that I alledged, that if the *Auncientes* should not be vnder a Christian Magistrate, yt would folow that the lord should haue les care of his church vnder a Christian, then vnder an vnchristian Magistrate: he answereth, that the Christian Magistrate is in place of the Eldership, but nether addeth reason him self, nor once toucheth the reason which I brought, namely that yt was neuer lawfull for the church in persecution, to appoint any that should enter vpon any part of the ciuil Magistrates office. This also could not be a sufficient recompence, in matters pertayning to the soul health, that for an Eldership in euery church, they should receiue one Prince in a whole countrey. For one Prince, can not in the spiritual gouernment of the realm bring that to pas, which the Eldership in euery church did before: althowgh he should doe nothing, but attend vpon

that. So that to make the Magistrates to succede into the office of the Elders, and therein to doe all the duties appointed vnto the Eldership in tymes past: is to charge the Magistrates with a thing vnpossible, and such as must needes kyl their consciences.

Thus, where the Christian magistrate is giuen of god, to kepe the order which god hath set in his church: yow bring him in as a breaker and changer of the order, which god hath appointed by his holy Apostles. But the godly Christian Magistrates may vnderstand, that as nether our Sauior Christ, nor any wise and wel instructed mynistry vnder him, wil meddle with any order or form of common wealth lawfully instituted of them, for the better government of their people, but leau them as they finde them: So they ought to leau whole and vntowched, that order which Christ hath placed in his church. And as the An. saith truly otherwhere, that *Christ came not to overthrow ciuil governmentes*: euen so it is as true, that god sendeth not kinges to overthrow church gouernment, planted by Christ and his Apostles. Yea so much more absurd is this later, then the first: by how much they ought to haue more firmity, which were set by the lord him self, then which were by men. For what son of Adam shal presume to alter that order, which *the lord hym*

p. 647.

61. Cor. 12.
28.

self from heauen *hath set*, And euen so doeth the Apostle precisely speak of this office with others, that *god hath set it in the church*. Yf it be said, that he set also Prophetes and workers of miracles, which are now no more: it is true, they are now no more, but why are they not? Ys it, because any man hath remoued them? no verely, but because the lord him self, hath withdrawn them. For if the lord had giuen euen vnto these dayes, these giftes of healing and working of miracles &c. I think there is no man so extremely impudent, that would say, that the ciuile Magistrate might abolish or put them down. Beside that, it is vntrue which he saith ^b otherwhere, that *this office is placed amongst those, which be temporal*: for euen th-

p. 639.

ELDERSH. IS PERPETUAL

at next before yt, noteth the office of the Deacon, which is perpetual.

As for that he crieth out and so oft repeateth, that, by this meanes, no more is given to the Christian Magistrate, then to the Turk, proceedeth onely of a famyn of reasons to answer, which driueth him to this vnrulynes: otherwise, he can not tel how the establishment of this office, should spoil the Prince of her autority. S. Paul professeth of him self, that he *swore the same, that men red*, that is to say sincerely, not pretending one thing and meaning another: but al this ialousy, pretended for the Prince against the Eldership, is in deed for the Bishop. So that, albeit the name of the Magistrate be houlden out, to draw this cause into hated: yet the truth is, that yt is to establish their own tyranny. For as towching authority or preheminence, there is nothing given, to be doen by the Eldership ioyntly with the Pastor, in one onely congregation: al which, and more to, the Bishop him self alone, doeth not vndertake to execute in a whole diocese or prouince. Therefore, if the exercise of this spiritual iurisdiction in the Eldership, spoil the Magistrate of his autority: then the Bishops, are the chief in this robbery.

2. Cor. 1. 18

Vuhere he asketh, how I shew out of the scripture, that those are the duties of the Elders, which I haue assigned. I answer, that forasmuch as S. Paul appointeth them gouernours of the church, together with the teaching gouernours, placing the difference onely in teaching, and consequently in publik prayer and administration of sacramentes, which are ioyned with yt, or comprehended vnder yt: that therefore, the rest, remain commo betwene them, to be doen as wel of these, as of them.

3. Tim. 3. 17

That the place of S. Mathew, is not to be vnderstanded onely of priuate offences: I haue before declared. your interpretation of *tel the church*, that is publikly reprove those which, admonished priuately, repent not: is euil nurtured, breacking in withowt leau. where mark (good reader) how easily it is for the D. to write answers, which being pressed

Dinif. 4. p.
636.
Math. 18.
a in the for
mer part. p
66.

giueth him self this liberty: that hauing no key to open the dore, breaketh it open after this sort. To interpret *tel* by *reproue*, might haue some colour, by that the general is some tyme put for the special: but that *tel the church*, should be, *reproue the offender*, hath a disease, that al the tropes and figures which I haue red of, are nor able to cure. And me thincketh, that yow which accuse others for making the scripture a nose of wax: if yow wil not put of your shoes, at the least yow should wipe them a litle cleaner, when yow enter into the lords Sanctuary. That which foloweth, is not a whit better.

Council. To.
Basiliens.
Council.

For, after he saith that, *by the church may be ment one onely*, so that he be in authority: which is not vnlike vnto that, which the papistes say, that a man may appeal from the Council, vnto the Pope. wherof, some of the papistes them selues (if he doe not repent) shal sit in iudgment: which leauing vnto the Pope the highest place in the church, haue notwithstanding vp on this place, preferred the iudgment of the Council, to the Popes. But where I require some example of this monstrous speech, *vuherby one is said to be many, one membre a body, one alone a company*: the D. is dumb. where I shew further, *that if one onely should be vnderstood by the church, that then the going from thre to one, should not rise but fall, not goe forward but bakward*: he answereth, that to *tel one* which hath authority to correct the fault, is more then to *tel twenty*: as though the complaint is made, to the end he should be corrected, and not that he should be admonished. For as for correction, other then by wordes, it ought not to be awarded, onles he refuse to hear the church: so that heretil the proces is, from the admonition which is by many, to that which is by one. And if the Pastor be he, that daerh first priuately admonish him, and afterward take two moe: by his answer, the Pastor must from his own admonition in the presence of one or two moe, take the matter to him self, and admonish him self alone.

He hauing thus dalied with the holy scripture, after confession
felleth

feſſeth that by the word *church*, are vnderſtood many: but thoſe o-
wt of Chryſoſtome are (ſaith he) Prelates and Preſidentes: as though S.
Paul, did not alſo cal theſe Elders *Preſidentes*, which is al o. 1 Tim. 3. 17
ne with Prelates. Then he addeth, that the place is vnderſtan-
ded of the gouernment vnder the law, not of any rule which our Sauior
Chriſt gaue, to gouern his church vnder the goſpel: euen as where our S.
Chriſt biddeth, to leaue the gift before the Altar: which ouerthroweth
his other interpretation. And again owt of *Muſculus*, that it
was but vnto the tyme of the Chriſtian Magiſtrate: which ouerthrow-
eth alſo this next before. But if this be ether the law gouer-
nment, or the goſpel gouernment onely, vntil the tyme of
the Chriſtian Magiſtrate: then to admoniſh priuately him
that offendeth, to take one or two, if he reſt not in the admo-
nition, be alſo of the ſame ſort. For our Sauior Chriſt put-
teth them alike general, alike neceſſary, of like limitation
of tyme: for he chayneth them one with another, by the lin-
k of his commandement, that if this way profit not, then
the ſecond muſt follow, and the third after that.

Then alſo it ſoloweth, that the meanes to bring ſynners
to repentance, ſerued onely for the tyme of the law, and vn-
chriſtian Magiſtrates. For after that our Sau. Chriſt, had ta-
ught how the lord deliteth in the return of the ſynner, and
in the ſyneding of the loſt ſhepe: he propoundeth this, as a
principal mean, wherby he wil haue that brought to paſ-
ſe. But let the D. ſhew, any light owt of the word of god, whe-
reby it may appear, that cerceyn of theſe commande-
mentes are temporal, and cerceyn perpetual, cerceyn to
ſerue for the tyme of the law, and an vnchriſtian Magiſtrate:
if not, then the commandement of Chriſt remaineth, whe-
rof nether he, nor none other can ſhew any countermande-
ment. Beſide that it is abſurd, that it ſhould be here decla-
red, what order was vſed vnder the law, and not vnder the
goſpel: when our Sav. Chriſt inſtruſteth his Apoſtles, how
to behaue them ſelues in the church, and ſpeaketh of the
order, that ſhould be in hys church, in tyme to come. math. 18. 15

That alſo which he citeth owt of *matthew*, is flat againſt
hym. For, although our Sau. Chriſt vſeth maner of ſpeech-

es, drawn from the seruice of god, which, then in vse, be nor so now: yer the commandement he there giueth, vnder that kinde of speech, is perpetual. And as, what soeuer is abrogated of that precept *Mathew 5*, is abrogated by the precript word of god, which teacheth vs, that offering of calves vpon the altar, and other ceremonial lawes are doen away: So, if he wil haue this ordinance of god abrogated, he must shew vs some place of Scripture, where our Sau. Christ repealed yt. what we ascribe vnto the Christian Magistrate, shal appear afterward.

Diuis. 5 p.

637.

1. Tim. 6.

23.

*In diuis. 3
of this cha-
pter.*

1. Tim. 3. 8

d in the bo-

ok of the di-

scipline of

England.

To the place of *Timothe*, requiring a necessary obseruation of thinges comprised in that *Epistle*: he answereth first, that these Elders are not there comprised, nor their office. I haue shewed, that boeth they and their office be there: which is the same with the Bishops, that onely excepted, which I haue before noted. Further in the word *Deacons* (as yt is wel obserued) the Apostle comprehendeth boeth the Elders, and those which had the almes to dispose: which may appear, in that, describing the qualities of the Deacons, he noteth there no special qualitie, of him that hath the order of the churchis treasure, but those qualities onely which are common as wel to the Elder, as to him that disposed the church money.

After, he saith that those wordes can not be extended, vnto al the preceptes, first because the office of widowes should be then necessary. But he doeth not confider, that S. Paul ordeyneth them nor simply, but vpon condition. yf he had instituted the Eldership with condition, if he had ordeyned that office, rather for the mayntenance of the persons them selues, then for the seruice of the church, if he had left so smal choise of those to this office, as to that, namely that none might be chosen but poor, none but destitute of al friendes, none vnder the age of lx yeares: then he had said somewhat. And euen now, the perpetuity of that commandement towching widowes, remayneth in that sort it was giuen: that is vpon condition. Then he saith, that so, Ministers which haue such infirmities as *Timothe*, should of necessity drink wyne. By wine, the Apostle meaneth

neth, not onely the blood of the grape, but strong drink also, and what soever might be apt against Timothies infirmities: And so it is a playn commandement, not onely to Timothe, but to al ministers in his case, that they should vse such remedies against their diseases, wherby they might be more able, to doe their Ministry. Nether is it les, a perpetual commandement, to al Ministers, because al countreyes haue not wyne: then the commandement of excommunication, because al countreyes haue not such *Publicanes*, as were in Iury, to make their patern of excommunication by.

Math. 18.

Last of al, he bringeth *Chrysostome and Calvin*, which refer those wordes vnto Timothes office: which is to no purpose. For Timothe for his part (and in his place the Minister of the word) had to doe in al those offices, as wel to ordeyn, as to reprehend and punish them, if they did not their duty: so that, in commaunding Timothe to execute his duty, according to the tenure of that Epistle, he doeth playnly command the mayntenance of this office. whether the word, *without spot*, be referred vnto *Timothe*, or vnto the commandement, I leaue to the readers iudgment: So I doe the next diuision. In the next also, beside *Musculus and Gualters* iudgment, there is nothing sauing an extreme, ether forgetfulness, or that which is wors: in saying that he remembreth not to haue red any autor, that maketh mention of this Eldership. For if he had neuer red the autors them selues: yet he could hardly forget that owt of them: which I alledged to that purpose.

*a In the end
de of the bo
ok.
Diuif. 8. p.
640.*

To the first reason, prouing that an *Eldership* is more needful now, then in the *Apostles* tymes, for that the *Pastors* now are not of that sufficiency to gouern al alone, as they vvere then: he answereth, that there be not al so sufficient men to make an Eldership now, as there were then: which serueth, as wel to proue that we should haue no Pastors at al, as that there should be no Eldership, to support the Pastor. But how absurd is it, that because

as in this ch
ap. diuif. 2.
641.

they can not giue so full and plentiful assistance now, as the Elders in tymes past, therefore they must giue no assistance at al. So that oneles he wil say, that none of the parish can doe any thing in the gouernment of the church, but the Pastor alone: he must needes confesse, that, that which may be, ought to be for support of the Pastor. his other answer, is: before confuted.

641.
Diuif. 9. p.

Secondly yt was alledged, that *S. Paul* so loeth to lay any vnecessary charge, vpon the church: yet enioyned this ministry vnto the poor and persecuted churches. The strength of which reason lyeth in this, that some contribution was necessary to their mayntenance then: vvhether as now in tyme of peace, this ministry, may be without al charges vnto the church. To this, in sted of answer, he frameth other argumentes of his own, wherewith he dalieyth, skowreth vp his ould stof of widowes, and the ciuill Magistrate, before answered, alledgeth the pouerty of some parishes, the vnwillingnes of other some to contribute: which is a meer trifling. For seing, the pouerty of the churches could not exempt them from this charge, when they were much poorer, as appeareth by *S. Paul*, seing also yt may be now without the charge of the church, as appeareth by the practise of the churches, which are so gouerned in these dayes, where there is not a penny allowed to any Elder: either he ought to confute this, or blush to set down that for answer: yet he is not afraid^b after to put yt, for a reason against the Eldership: wherunto may be added, that the churches in persecution, nether those now, nor other in tymes past, could haue such helpees of howses or landes, appropriated to the finiding of their ministry, as the churches with vs: but were driuen to pay for al of their own purs. And not that onely, but costreyned to pay their tythes, or other exactions, to the Idolatrous priesthood, of that place where they abode: which we are freed from, vnder a Christian Magistrate.

Diuif. 10. p.
641.

To the third reason, that the declining of a popular rule,

le, or that of the best, hath not so easy redres vnder a Tyrant, as vnder a Christian magistrate: he saith, men in persecution are not desirous of honor &c. which (in a maner) is as much to say, as men in persecution, ceas to be men, and is vnttrue, as appeareth boeth in the Apostles tymes, and after, as I haue shewed. Secondly, he answereth, that the gouernours the were but during the pleasure of such as appointed them, wherof he bringeth no profe at al, and is likewise vnttrue, considering, that they were chosen to remayn so long in their office as they behaued them selues vnblamably: or at the least, vntil a certeyn term, before which they could not by any equity, but vpon their fant, or their own desire, be put owt. In the first of which two cases, they are somewhere now, as they were then and in the later, they may if it some expedient, euen now, as wel as then: so that here is no difference at al, berwene those, and these tymes. Nether doeth he consider, that the gouernours, being corrupt, the greatest part of the church, is commonly led away with them: In which case, the church is withowt remedy vnder persecution, when notwithstanding she hath an easy remedy, vnder a Christian Magistrate.

Gal. 1. 17.
Phil. 2. 21.
Job. 3. 9.
b In the former part of this book p. 100.

Thirdly he saith, that, this graunted, the argument foloweth not: reason he sheweth none, but open askinges of that in question. And whether it folow wel, that for so much as thereys les inconuenience, in the gouernment of the Eldership vnder a Christian magistrate, then vnder a Tyrant: therfore it may be better vnder hym, then vnder a Tyrant, let al the world iudg. his owtcourses, as also his open vntruth, that I confes the church gouernment to be a monarchy, I pas by: I onely said, that it is a monarchy, in respect of our Sau. Christ, which is nothing to that purpose, he alledgeth yt for.

In the fourth, that the Elders could not then meet vnto the danger, which they may doe now, and therfore, that the gouernment by one onely, as of the Bishop, had be-

Disf. 11. p. 642.

ne (if euer, then most conuenient: he answereth, that it was not so dangerous, which is contrary to al reason, and experience. Then he saith, the church must be subiect to the ciuil magistrate: whereby (as appeareth boeth in this diuision and in the next) he meaneth nothing els, but that yt ought to allow of that church gouernment, which the Magistrate wil appoint, although yt be diuers from the Apostles, which is a far begging of that in question. his first and third answers also, touch not the cause at al.

Dinif 12 p.
643.

Vuhere against his distinction, that this gouernment of Elders may be in a Cytie, but not in a Realm, I alledged, that it hath had place, by his ouun confession, in a whole Realm: he saith, that that is true, where euer church is, as yt were, within yt self a common wealth, as in Fraunce and other persecuted churches. wherein he doeth shameful iniury, to al those churches of god, and to the Apostles them selues which vsed that order in ascribing vnto them, as though they made new common wealthes, or liued not vnder the same form of ciuil gouernment, were not obedient vnto the same ciuil lawes, and to the same Magistrates, which the Idolatres them selues were. what one, ether action, or property can yow assign in an Eldership, vnder a kingdome, which should cause this rent: that there should be so many common wealthes, and so many kingdomes, as there are Elderships? why also doeth this Eldership make a greater rent, in a monarchy where one gouerneth: then in a common wealth, where many gouern. If yow think therefore, because a monarchy is greater, then a common wealth, wherby there must be moe Elderships in the one, then in the other: beside that the argument is naught, that also wherevpon it is grounded, is vntue. For, there are common wealthes, where many rule, greater then the monarchies, where one onely gouerneth: as Rome in tymes past, Venys within our remembrance, and such like.

Vuhere I alledged also, that, by his reason, a monarchy should not be good in the common wealth, because the
gouern-

governments of one is good in a howshould, &c. He answereth; that the authority of the Master of the howshould, derogateth not from the Princes, but the Eldership dooth: which is his accustomed beggery. where, in deed, the authority of a Master of a howshould, approacheth nerer vnto the kinde of government of the Magistrate, as that which hath, corporal punishment annexed vnto yt: then the authority of the Eldership, which meddleth not that way.

And because I am entred into that example, I would know of hym, which wil haue other gouernmentes, fashioned to the form of gouernment of the common wealth: whether in a common wealth, where many haue equal authority, the magistrate may ordeyn, that the father of the howshould, shal not rule his own hows alone, or be cheif in yt, but shal haue his wife of like authority, or some of his seruantes quarter Master. If he be ashamed of this, then he seeth that the wal of al his defence, against the discipline of the church, as well in this cause, as in diuers other, pauncheth: so that it is not able to abide, the *vneight of a fox*. Forthus, there is not onely (as he obiekteth) a *seuerall gouernment in euery Town*: but in euery priuat hows. And if the Master of the howshould may, and ought to retein his authority without preiudice of the Magistrate, why may it not be so, in the gouernment of the church.

Vuhat wil he further say, to the Scholemaster, which he otherwhere affirmeth to be an Ecclesiastical officer: may there not be, ether two in one Schöle, vnder a Prince, or one in one Schöle vnder a common wealth where many haue like authority, oneles the common wealth be thereby mangled, and the magistrates authority empai red? But of this matter, I haue also spoken^o otherwhere. Howbeit, w^h as in the former part of this book. hereas the D. allowing of this Eldership in a common wealth, can not abide it in a monarchy: I wil say this further, pag. 604. that if there were any daunger to a common wealth, by this Eldership, it should be greater to the smale common wealthes, then to great monarchies: considering that they,

should not be able, so wel to repres the Eldership ouerreaching and goeing beyond their bowndes. And if the Elderships autority, belong vnto the magistrate (as he saith): then by how much, these magistrates haue les power, and fewer prerogatiues ouer their peoples, then the monarches ouer their subiectes, by so much haue they more need, then the other, to kepe al in their own hand.

Disis. 13. p.
643.

Vpon his own confession, that there be more disordered persons now, then in tyme of persecutiō: I concluded that there needeth so much more assistance, for the Pastor to finde them out, to iudg of the quality of the fault, and to correct them with censures of the church. Herevnto he answereth, that it is better doen by the Magistrate, and by corporal punishment: which is before answered, although yt be vnworthy answer, considering that albeit the bodily punishment, were more apt to reform thinges amis: yet thereof foloweth not, but that boeth the ciuil punishment, and ecclesiastical together, wil doe more then the ciuil punishment alone.

a disis. 2.
an 3. of the
is chapter.

I would also know, why the Pastor ought not, to cary, euen priuate offences great or smale, vnto the Magistrate: if it be so, that this ecclesiastical autority, be escheted to him. As for that he alledgeth owt of Gualter, that men wil not set a straw by the autority of the Eldership: it serueth aswel against the ecclesiastical censures of al Pastors, and of our Bishops, as against the Elders: and more against them, then against these. For somuch as, if they set not a straw by the Elders and Pastor together ioinly, they wil much les esteeme the Pastors or Bishops alone. And if they set nothing by it, whē it is countenāced by the ciuil magistrate: they wil much more set them at naught in persecution, when for the contempt of yt, there is not onely no corporal punishment, but a reward at the handes of the Tyrants. The bare names of suspensions and excommunications, strike a fear into the heartes of the people: whych notwithstanding (through an horrible abuse of them, for euery trifling money matter) are not to be feared: according to the^b wise mans saying, *a causeles cur-*

6 p. 26.
2

*rs, shal not come, but flyeth away as the Sparow or fyna-
loru.*

Seing then thes fray bugges, no more to be esteemed, as
rowching the conscience, or further then they empy the
purs, then the braying of an Assle, strike suche a fear: with w-
hat power, would the lord accompany them, when they be
executed according to his institutiō. for further answer, the
reader may haue recours vnto M. Bucer: who confuteth this
very obiection, of contempt of the churchis censures. And
this voice tenderth, aswel to the subuersion of al ecclesiasti-
cal censures, for euer hereafter: as to the viter condemning
of that, which was vsed by the Apostles heretofore.

*lib. de cur.
anim.*

Althowgh, if it be the ordinance of god, this is no reason
against yr: considering that the outrage of men, can not put
the lord to silence, or make his ordinance to giue place. In
the next, where, vpon his answer, I conclude, *that ether vne
must haue no Pastor at al (which is absurd,) or els an El-
dership in as many places, as sufficient men may be gotten:*
he answereth nothing, beside repetitions, and demaundes
of that in question.

In the next, where is proued that *the hardnes or appa-
rant impossibility may not be considered, vwhen there is a
commandement to doe any thing:* he letteth al that defen-
ce goe to the ground, wherein notwithstanding he placed
great force. Let him therefore strike owt that obiection, or if
he moue further debate herein, let him not be ashamed, to
return bak, and take his work before hym. And for furth-
er answer thereunto, let hym loke ^a M. Bucer: who confute-
th also this obiection. where he excepteth, that it is not comma-
unded, thereof let the reader indg. of that which hath bene w-
ritten. Althowgh it ^b hath bene shewed, that the example of
the Apostles, and general practise of the churches vnder
their government: euen withowt a commandement, drawe-
th a necessity.

*a li. de cur.
anim.*

*b in the for-
mer part. p.
156.*

Then he saith, that if it were, yet it were but a temporal comman-

Leu. 17. 11

dement, as the widowes, the eating of blud, and washing of feet. Of the widowes, hath bene answered, the decree of the blud, was neuer a simple prohibition, after our Sau. Christ (whose blud that did shadow) had finished his oblation: but onely to the support of the Iues. So that euen then, when that decree was made, the faithful, boeth of the Iues or Gentiles, might haue eat yt: so they did yt withowt offence of those which were weak. And if there were now any Iue weak in faith, whom we should by eating of blud, drive from the gospel: I dowt not, but that vntil he be fully instructed of the liberty I haue in Christ, I ought to vse the same charitable support towards him. And this appeareth manifestly, boeth in ^b the same, and other places: where ^c S. Paul which gaue owt that decree to be kept, teacheth generally the free vse of al meates, so yt be withowt offence.

4 Act. 15. 21.

c 1. Cor. 6.

42. et 10. 25

Rom. 14. 14

As for the washing of feet, commanded vnto the Apostles, it is nothing but a trope or borrowed speech: wherby our Sau. Christ willeth them, and, in them, vs al, not for a ryme, but to the end of the world, that, for help one of an other, eche should submit him self to other, euen vnto the doing of the basest offices. which may appear, in that he placeth ^d perfect blessednes in the obediens to that commandement: which he would neuer haue doen, in the washing of the feet: So that this commandement, might wel be of them (as of vs) fulfilled, withowt that particular actiō, of washing eche anothers feet.

Job. 13. 17.

61. Tract.

3. chap.

2. diuif.

But here obserue, I pray yow, how dangerously yow behaue your self, in respect of the common Aduersary. ^e Before yow haue made vs thinges necessary to obserue, and that as of the Apostles autority, which were neuer written, but as yow would make vs beleue, left by tradition: here, yow bear vs in hand of commandementes (I know not how many) written, not necessary to be obserued, but onely to last, for a tyme. yf vnwritten traditions be perpetual, and written commandementes be not: what wanteth to the vtter banishment of al truth, and setting of al falshood in the church of god. For as yow may except against this, so may other against any commandement of the Apostles: whereas the au-

tority

tority of god in them, once being shewed, ether men owght
to shew some place, wherby that is called bak, or els let yt
stand, in that autority it was first set in, of the lord.

To that I alledged, *that god is present in his church,* Dinis. 10. p. 641.
with the riches of his spirit, in knowledg, vuisdome, &c. 1. Sam. 10.
and especially with those lawfully called vnto office, 41. King. 18. 13.
confirming it by the exāple of *Saul*: he answereth, the church is
sometime without good Pastor, or good gouernour, as in *Elias* tyme: w-
hich is untrue: for there were a^r hundreth prophetes, kept
of one man alone. Then he saith, that it is Anabaptistical, vpon a
miraculous change, and that of one, to make a general rule: But yt is
his great fault, not to know, that the miracles wrought vp-
on certein, haue a general doctrine, and serue to the confir-
mation of our faith, in al our necessities. As the feeding of
the people of god in the desert with man, &c. serueth to th-
is: that althowgh, the ordinary meanes of nourishment fail, Dent. 8. 3.
yet that the lord wil otherwise prouide for vs: the feeding of Math. 4. 4.
the people in the desert, by our Sau. Christ to this, that tho-
se which seek the kingdome of heauen, shal haue al other
thinges cast vnto them.

Yf I had giuen hope, of the assistance of god, in thinges
taken in hand without a calling, or in a calling, without v-
sing the lawful meanes, which god putteth in our handes,
then yt had bene Anabaptistical: but to assure the church of
the assistance of god, in goeing about that, which I thou-
ld for commanded of hym, when yt assaieth al lawful mea-
nes it can, ys more skilful diuinity, then yow can stayn wi-
th al the skil yow haue. I could haue brought other ex-
amples of *Dauid*, *Salomon* &c. but that *one of Saul*, was
more pressing, the force whereof noted by me, yow clean
pas by.

Nether hath the lord doen this, in certein particular per-
sons: but generally, in his whole church. For when he would
make his tabernacle, which was a figure of the church, he
commanded an exquisite workmanship in yt. where, albeit
there was nothing more gros and rude then the *Israelites*,

Ex. 31. 1. 6.
and 35. 1.

as those which had bene many yeares houlden in vile slavery, occupied in clay and dirt, and al other kinde of drudgery: yet the lord gaue numbers of such dexterity, in working al kinde of broidery, and riche workes, as if they had bene brought vp in al liberal exercise, and norished as Princes children.

lib. de ani-
ma.

pag. 240.

Diuis. 17. p.
64. 6.

Moreouer, when as the lord furnished vnto the church vnder the law, able men for this function, notwithstanding he vsed not that larges toward yt, which he doeth now towards vs: they are to iniurious vnto the grace of god, towards the church now, which, vnder pretence of want of able men, would drive this order owt of yt. In the city of *Athenes* (as Tertullian reporteth) *children spake, vwhen they vuere but a monethould*: and shal we think, that in Ierusalem, which the lord wil haue to be the beaury of the world, and which he hath set vpon a stage, that in yt he might, as it were, make a shew of al his riches, shal we think (I say) that men of 30 and 40 yeares, shal be al such babes, that they shal not be able to giue any iudgment of the lawes of that city, whereof they haue bene so long Burgessees. Ad also, that you, to giue the Pastor a passport, to be away from his charge, say that *there may be diuers found in his absence, able to answer al the dowtes, that a dowtful and turmoiled conscience can minister*: which verely althowgh it be not the same, yet is a rarer gift, then is necessarily required, of an Elder of the church, such as we require.

To that I alledged, *that the common vnealth gouernment, must be framed vnto the church, and not the church gouernment vnto the common vnealth, as the hanginges to the hoovus, and not the hoovs to the hanginges*: he answereth, as though I had ment, that the form, of the gouernment must be changed, and made the same with the form of the church gouernment: which is an open wresting of my wordes, seing al know, *that to be framed according to another thing, is not al one as to be made the same with yt*: oneles he that commandeth his

his hanginges to be framed to his hows, commandeth that his hows and hanginges should be made the same, or that the Master which biddeth his seruant frame him self to him, biddeth hym to giue commandement for commandemēt, chek for chek, blow for blow.

Therefore, my meaning could not be such, but it was as it is, which I also expounded in the example of the Prince, the principal part of the common wealth: *that if there vwere any custome, prerogatiue, or pomp in the common vwealth, before the Prince ioyned him self to the church, contrary to the order of a church vwell established, that that should be corrected.*

And if I had had any such meaning, as he surmiseth, yet our common wealth could haue receiued no such change by this: considering that I had boeth declared my liking of yt, and shewed how the form thereof, resembleth the form of the church gouernment. wherby also appeareth, what a shameful slaunder it is, which he surmiseth of me, that I would haue Princes throw down their crownes, before the Seniors of the church &c. which I precisely preuented with plain wordes, because I knw with whom I had to doe. Albeit, that Princes should be excepted frō ecclesiastical discipline, and namely from excommunication, as he here and ^{apag. 657.} otherwhere signifieth: I vtterly mislike.

p. 180. of
his booke.

Now he hath left the point of his slaunderous speech in me, in his answer to my argumentes, as a bee which hath lost her sting: he is altogether vnprofitable. For vnto the similitude of the hows and hanginges, he saith, that it proueth yt not: but reason he sheweth none. vnto that also, *that the church vvas before the common vwealth, and therefore that yt should serue the church, and not the church yt:* he saith, the argument foloweth not, but he saith yt onely. whereas, if the church and commō wealth were otherwise equal, which can not be, one onely respecting the lyfe to come, the other the commodities of this lyfe: yet hauing this preeminence aboue

1. Tim. 2.

23.

yt, that it was before yt, it must needes be better then yt, and consequently owght rather to be serued of yt, then to serue yt. the Apostle also vseth the same reason, to proue that the woman is subiect to the man.

Eccles. 10. 25

1. Pet. 3. 2.

In the first
diuision of
this chap
and diu. 4
Diui. 20. p.
650.

To that I alledged, that the church is *the foundation of the world*, and therefore the common wealth, builded vpon yt, must be framed vnto yt: he saith that yt is *obscure* &c. But it is for wāt of light in hym self, for otherwise, the thing is clear. And to leau Salomons prouerb, which Rabbi Leui Ben Gerson doeth so interpret, and whereof in deed the sens may wel be, that where the wicked are caried away with the tempest, the iust not onely stand fast, but be the cause why the world standerth: I say to leau that, S. Peter playnly confirmeth, that the cause why this world endureth, is for that the full number of the elect is not yet gathered: so that, as sone as they are assembled by the ministry of the church, there shal be forthwith an end of the world. As for that he bringeth against this, yt is vnworthy the rehersal: for of the thre first, he can conclude nothing, and his last answer, is no better. For yt talketh of a change of *that, which is laid vpon the foundation*, wherunto the common wealth is likened, and is that which I affirm: but of changing the foundation, wherunto the church is compared, not a word. the two next diuisions be answered.

Here, he presserth that, which he inferreth of the Admo. that *if the rule of moe in the church, be better then of one, because it is easier to turn one then a company from truth and equity*: it should therefore folow, that the moe that gouern, the better it should be, which he hath now mended, by putting for moe, moe good men; nothwithstāding that this also is but sophistry. For by the same form of reasoning, it should folow, that because two bittes of meat norish more the one? therefore the more a mā eateth, the more he shal be norished. he should therefore vnderstand, that as there is in this gouernment a defect, so there is an exces, and betwene boeth a mean, *which is to be boulden*, and that as the comodiry of hauing the church

the first
diu. 20. p.
650.

church iudgmentes, handled by a company, is to be sowght after: so the inconuenience and confusion, of assembling a great multitude for euery ecclesiastical case that may befall, is to be avoided. Beside, that it is not enowgh, that they which should gouern be good mē: oneles they be of greater counsaile and iudgment then the rest of the body: of which sort, when he wil not affourd vs any iust numbres, he might wel haue spared this obiection.

Yf it were greatly to the matter, it were easy to shew, *moē lauyful formes of common wealthes the three.* Likewise, that althowgh commō wealthes haue their names, of that which beareth the cheif sway: yet that they are, to their profit, tēpered and mixed one with another, singularly the monarchy. This is to be seen namely in our land, where to the passing of diuers thinges: the consent of the Parliamēt is so required, as that withowt yt, those matters can not pas. The next is^a already partly, and partly commeth after to be answered.

Arist. Eth.
3. lib. ca. 10
Arist. Rhet.
ad Theod.
1. lib.

Here, he denieth most shamefully, that he alledged Ambrose, to proue, that Seniors owght not to be vnder a Christian Prince. For, boeth the sentence immediarly going before and folowing after, driue thereunto: yea and that he affirmeth vpon confidence of Ambrose saying onely, for other proof he hath not. It is therfore to great bouldnes, that he asketh me, why I gathered the tyme betwene Phillip and Ambrose,

a In the former part.
pag 411.
Dinif 22.
and 23. pag
631.

Then he denieth, that the Eldership florished in Constantines tyme: but he is much to blame. For the Centuries, wherein he hath bene raking so often, must needes haue tould hym: that at the same orders and functions of the church, were in that tyme which were before. And it is manifest, that the churches were gouerned vnder hym, as before, by Bishops Elders and Deacons: by that which is recited of an infinite number of Elders and Deacons, which came to the Councel of Nice, with the 250 Bishops. moreover, yt being before declared, and in part confessed by him, that this gouernment was before Constantines tyme: if he be not able to shew that Constantin changed yt, the same must be presumed.

Euseb. 3. li.
de vita Cō
stan.

After, not denying but that it might be vnder some Christian Prince, he saith, that it is not the question, whether it may be, but whether it ought to be: which, how vnttrue it is, let the reader iudg of that I haue^a before noted.

advis. 1. p.

633.

Dimi. 24. p.

652.

Ier. 2. lib. in

15.

To Ierom that saith, that the *Christian church hath her Eldership*, he answereth they were Ministers of the word and Sacramentes: his reason, because they were such as S. Paul speaketh of vnto Timothe, maketh for vs, which haue shewed that S. Paul speaketh there of Elders, that gouern onely. which may be better vnderstanded, in that Ierom compareth them with the Eldership of the Iues: which was, as hath^b appeared, a seueral order from the Priestes and Scribes, that interpreted the law, and offered the sacrifices. Duarenus also helpeth him not, rather he maketh against him. For, in that he saith, that the Canons succeded into the place of the Elders: he declareth, that the Canons are of another order then they were. As when Ierome saith that the Bishops, succeded vnto the Apostles: he meaneth not, that the Bishops are of the same degre and order of ministry, with the Apostles. the next Ileau to the readers iudgment.

Dimi. 8. p.

633.

Dimi. 26. p.

653.

Vnto *Ambrose* he answereth: yf he misliked the abrogating of this Seignory, why did he not labour to restore yt. That he misliked yt, is manifest, when he condemneth the *Ministers of the word of negligence*, for suffering it to vneare ouer of the church: or rather of pride, vnhilest they onely vould seme to be some what. he labored also in part to restore yt, in that he reprehended the abolishing of yt. whether he did further labour or no, is not expressed, the best is to be supposed: which is that, to his power, he endeavored to set in that, the want whereof he condemneth: But Ambrose was no lord Bishop, that he could doe in the church, whatsoeuer he desired. his extreme bouldnes in denying, that either he was abused, or would haue abused other, let the reader iudg of: also in that he saith, Ambrose maketh nothing for our cause, to whose iudgmēt I also leau the next diuision.

M. Bucenim
lib. de rat.
can. exam.
allegeth
this place
of Ambrose
in the same
purpose
des.

Yf he denie, that church officers which hadle church mat-
ters, and *watch over the sowles of mē*, be ecclesiastical officers: *Dimf. 28 p. 614. Heb. 13. 17.*
then let hym deny also, that two and two make fower. But so
gentilmen and handycraftes mē, should be ecclesiastical persons: why not?
if they be chosen thereto. were S. Paul and May the Prophet
no ecclesiastical persons: because one was a Tentmaker, the
other of the kinges stok. Nether occupations nor dignities
haue any such mark of vncleannes, or profanation, that they
may not be coupled with the church ministry: when the
ministry is such, as together with their professions, they
may also execute yt: in which kinde is the Eldership of the
church. I omit, that the D. hath here patched together a sen-
tence of M. Caluin before answered, and another of M. Be-
za: which, in that sens he pretenderth them, are quite contra-
ry one to another. yt is therfore meruail, if he can make of
them one vniform, and euen answer.

Now he hath ranged and roued, almost in this whole di-
spuration: he must haue *lean* to run bak the way he came, to *Chap. 3. p. 636.*
see whether he hath let any of his peeces fal. And first, good
reader, he dasherth the in the face, with two open vntruthes,
in the forehead of this chapter. For the order of the church
propounded by vs, is vniform, and standing, as it is left vs
in the word of god: and not as he surmiserth, varying according
to the numbres of the churches. Also for ceremonies variable by
circunstance, it is frankly confessed: that they ought to be
determined of, by aduise of the church Synod, assembled
especially of the flower and most sufficient of the ecclesi-
cal gouernours, sent by consent of the rest, if al (as yt happeneth)
can not be coueniently there.

Secondly, it is nether affirmed, nor euer practised in a-
ny church where this order is, or hath bene vsed: that he *that*
is chosen may not refuse yt. So that, if there be any that thinketh
his honour stayned, in being ioyned in counsail of church
matters with poor men, when there ether are not, or are not
enow of others: he hath not to complain, seing he is at his
choise. Albeit, if any man should be so myneded, to think
shorn to hear the sentence of a poor man, in that he is a po-

^aPro. 17. 5. or mā: let the same know, that he ^a *reprocheth god that mā-
de hym poor.* And if he be lawfully appointed, to this office:
^bMat. 18. 18. thē he doeth not disdain the man, but ^b Christ hym self. Th-
erefore, if he haue any fear of god before his eyes: he wil from
hence forth be ashamed to vse this for a reason. Beside that,
he thus ouerthroweth the high court of Parliament: where,
with the nobility, are ioyned in consultation the commons
of the Realm: where also the estates, being vnequal, the voi-
ces notwithstanding are equal. I omit, how that if there we-
re any inconuenience in this, that the sentence of the Pastor and
other not so rich or so noble, should weigh down the sentence of that no-
ble man: he speaketh of: yet him self hath delivered vs of yt, w-
^c24. 136. hich telleth vs, that the lord of the town, or some other of countenan-
ce wil lead away the rest of the church: how much more then, shal
he be able to lead away two or thre? Thus he plaieth on bo-
eth handes: for there he pincheth at the nobility, and he-
re he pretendeth, as if he were tender ouer their ho-
nour.

His third reason is answered ^a before: likewise his ^b fourth:
his ^c fift: his ^d sixt, and ^e seuēth. As for the eight, of *partial affectiō*
and contentions which would ensue: it is plentifully answered, ^f in
the question of the church-election. For if these be friuolous
reasons against those ecclesiastical actions, where the whole
church hath interest: much more are they, against the assem-
blies of thre or fower onely, and those of the choicest. the
ninth is also ^g answered.

The tenth, that it would be to great extremity to punish for one
faut twice: is a fals principle, taken from the Pelagian heresy.
For the Magistrate may appoint fower kinde of punishmē-
tes, for one faut, if he think good, to be executed at diuers
tymes: so that they altogether and ioyntrly, exceed not the
quantity of the faut. And, by his reason, the Magistrate shal
be shut owt, from his right of punishyng syn: if it fal owt,
that the lord by some punishment laid vpon the offender,
preuent the Magistrates punishment, especially when the
punishment is in such sort, that it may appear that yt was
sent for that special faut: for examples sake, if of drunken-
nes,

^a Cha. 2. di-
uis. 9.
^b Cha. 2. di-
uis. 3. & 17.
^c Cha. 1. di-
uis. 6 & 7.
^d Cha. 2. di-
uis. 2. and 3.
^e Cha. 2. di-
uis. 1.
^f In the for-
mer part of
this booke.
pag. 219.
114. 147.
288. 227.
^g Chap. 2.
diuis. 11.

nes, he fall into some siknes: na, thus the lordes sword, is wrung out of his hand. For nether may he punish those fautes, which the Magistrate punished before: and if he punish a man in this life, he hath bound his handes, for punishing him in the world to come. For in deed the church discipline, is the punishment, or rather the correction of the lord: in a far other kinde, and to an other end, then the ciuil punishment. But I haue shewed, that boeth these were practised amongst the people of god, for one and the same fault. And is not this, in the Apostles, to condemn the holy gost him self? For if it be true, which he saith, when one had stollen, or committed adultery, it had not bene lawful for them to haue vsed the ecclesiastical censure, least the offender being after apprehended, and punished according to the lawes of the common wealth where he liued, should thereby haue bene wronged. Beside that, the D. accuseth al our Bishops, which for diuers causes punishable by the lawes of the Realm, send forth their excommunications: yea at the elder churches, which did not leau to proceed in ecclesiastical censures against those, whom the heathen Princes had iustly punished. But hereof the reader may know further in M. Caluins^a institutions: also in M.^b Bucer, who præcisely cōfureth them which say, that the punishment by the ciuil Magistrate is sufficient.

In the former part of this book. pag. 3.

a 4. book. chap. 11. §. 2. 3. 4. b lib. de contra animam.

His eleuenth, that alterations are dangerous: is vnworthy answer. For when yt hath bene shewed, that ceremonies otherwise indifferent, ought when they breed offence to be changed: how much more, ought those to be chāged, which are shewed to be cōtrary to the institutiō of god. And nether this, nor the next clause in thys eleuēth article, nor diuers other allegatiōs in this chapter, haue so much as a countenance of reason: vnles it be first graunted vnto the D. which is the principal questiō, that is to say, that the Eldership of the church is not cōmaunded of the lord. his two other reasons in this article, are boeth often repeated, and viterly vntrue: there hauing bene neuer any Christiā Prince that vsed the spiritual sword, which onely is giue to the Eldership, nether any noble mā or gentilmā which in our lād vseth this kinde of corre-

tion, but onely the Bishop, which vsurpeth yt, and abuseth yt. I omit his often iesting, at the Pastor, by calling him diuers tymes in contempt, *Master Pastor*: which the Angels them selues dare not doe: when as him self can not deny, but to haue a Pastor in euery cōgregation, is the ordinance of god. If men wil not look to such disorders: I dowt not, but the lord wil lay to his hand.

Chap. 4. p.
618.

a 1. Chap.

b 2. Cha. di-

uis. 2. and 3

c In the for

mer part. of

this booke.

80. and.

134. &c.

The first reason, to proue no certeyn kinde of church gouern-
ment appointed, is answered^a before: likewise the^b second and thi-
rd: the fourth is a gros asking of that in question. In the fift
M. Caluins and M. Bezas first and last sentences, are violently
drawen from their meaning: as hath bene^c shewed. The
middle sentence, beareth no such argument, as he would
gather: for there is no word, that shutteth owt the necessity
of the Eldership vnder a Christian Magistrate: no, or that
maketh it, so much as les necessary vnder a Christian Magi-
strate, then vnder persecution. For the word, *especially*, is re-
strayned, vnto the gouernment which the Bishop had ouer
the Elders: so that if there be any thing to be gathered of th-
at, it is this, that the Bishop should not haue so much pre-
heminance ouer the Eldership, when ther is a Christian
Magistrate, as when there was not. And how doeth not he
blush, to alledg mens sentences directly contrary to their
iudgmentes, playnly declared in this matter of the Elders-
hip: which counteth yt such a fault, to set one writer against
another. I omit other places, owt of M.^d Beza, where this
cause is confirmed boeth generally in the vnuariable go-
uernment of the church, and particularly in this case of the
Eldership. The reasons alledged of M. Musculus and Gualter
haue bene answered. His sixt reason of giuing no more here, to
the Christian Magistrate, then to Nero: is but onely said, the vntru-
th wherof shal appear in place.

Seing therefore, the lord hym self hath once set this go-
uernment by Elders in the church, and that no man may di-
splace, which he hath placed: seing yt is a supply of that in
the church, which the most sufficient and most diligent mi-
nistry of the word, is not able to perform by yt self alone:

seing

seing the churches vnder the law, and in the Apostles tymes could not want this help: and seing the antiquity which folowed for diuers hundred yeares, partly held the same, partly lamented the want of yt, and partly left markes and footinges whereby, being lost, yt might be recovered again: seing further, the liberality of god towards the church is commended, in that for the greater safety of yt, he would haue many watchmen of one church. Lastly, seing the Apostel in the person of Timothe, chargeth most straitly al the Ministers of the word, with the keping of this order, vntil the appearing of our Sa. Christ: let vs conclude that the Eldership ordeined for the gouernment of the church onely, is the perpetual and vchangable decree of god, and therefore not onely in *comon wealthes* where many, but also in Monarchies where one gouerneth, not onely in *time of persecution*, but also in time of peace, to be reteyned.

Again, forsomuch as the Apostel ordeined the Elders, church by church: forasmuch as giuing a rule of the gouernment of al, aswel of churches in the countrey, as in the City, he inioyned the praeseruatiō of this order: forasmuch also as the gospel, whereof this is a part, brake forth out of Ierusalem into al places, not into cities onely: and for that, the Pastor of an vplandish town, is no more able to doe al that is to be doen in his church, then the Pastors in the city: considering also that the churches, as dawghters and coheirs of one father and mother, ought to enioy like priuileges: seing further the Bishop to whome this Eldership is alsistant, hath bene shewed to belong aswel to churches in the country, as in the city: finally, forasmuch as the vse boeth of he churches vnder the law, and of those after the Apostels tymes, lead vs hereunto: yt is likewise brought, to pas, that this Eldership ought to be in al churches, not in those onely which are planted in great cities.

Thus is also ended, the question of Cathedral churches: whereof the D. hath made, a whole tractate. wherein there appeareth, scarce a step of this institution of god: of which,

when he would brag of, and set the highest price, he hath valued twelue of the best of them at no more, then *one poor hal* in *Cambridg or Oxford*, is able to yeeld. yea then they were at, in *Queen Mariés* tyme: when there *uere* commonly in euery one some, which dissembling for fear, *uere* not withstanding able to confute al *Papistes & Anabaptistes*, whereunto he can answer nothing. That *the offices came, from the bottomles pit of hel:* may partly appear by that which I haue alledged, partly in that the names of *Prebendaries &c.* are not to be found in any godly or pure writer, but in the dregges of the canon law. For further vnderstanding of which disorders, I refer the reader to that which *M. Caluin* write^b of them: who peinteth them owt in their colours. And where I shewed, that to look for any good vnto the church in the *Popes* inuention, is to look to be fed with the *Cockatrice* egges, and to be clad with the *spiders* web: he answereth, that the *Pope*, as the *Ethnickes*, may make good lawes: which is vntrue, in matters belonging to the church, especially in so great a matter, as the appointing of an office. I wil not denie, but they may deuise good lawes for the commodity of this life: but yt can not be shewed, that euer the lordes people fetched their lawes to gouern the church by, from the heathen, much les from the *Pope*, which is the head of the heathen.

Therefore al may see, what a singular profit boeth the church and common wealth should haue: if they were conuerted into Colledges, for the bringing vp of scholars, which they would yeeld (as I think) in greater numbres, then boeth the vniuersities doe now, with furniture of professions in al good knowledg: where now, they serue but for the farring vp of a few, and those ether vnworthy to be nourished of the Almes of the church, or els whose presence is necessary in other places, and dutiful by reason of pastoral residence. wherein, as wel against theirs, as against our vniuersitie mens

non

a In the former part p. 616.

b In p. 4. booke chap. 5. sect. 10. p. 746.

non residence: I refer the reader to the special tractate thereof. That they should serue for rewardes, to those which haue spent much tyme in getting learning: is but to some at the mouth, that which is a shame once to conceiue in the minde. considering that by reward, he vnderstandeth not the honest and sufficient prouision for his comperent howshould, and conuenient hospitality for the poor, which is confessed most due: but meaneth some surplice beside this, which is^a before conferred. Nether is any good to be hoped from them, whome the excellency of this office before Angels and men, doeth not content: to whom the fruit which they shal receiue daily, in that by their ministry god is glorified, and men are saued, doeth not satisfy: finally to whom the special crown of glory, which remayneth the in the lyfe to come, with sufficient prouision for this present lyfe, doeth not make the ministry sauory, vnles it be also sauced, with these inticementes of wordly wealth and dignity. So that this is rather a lure, to draw hyrelinges into the church: then an honest prouocation, to cal in faithful Pastors.

*a In the former part.
Tractat 6.
chap. 30.*

Hereunto commeth the example of other churches, which haue pulled them down, and conuerred them to other vses: which the D. partly denieth, partly maketh no great account of. That they were pulled down, the experience teacheth: at the least, of as many as I haue ether seen, or could vnderstand of. And yt is namely recorded, of the^b church of Zurik: yea of al of them, M.^c Caluin teacheth that the prebendes &c. ought to be called to a more laudful vse, namely to the finiding of Scholers, Ministers, and Poor. And this is our meaning: not that these goodes should be turned from the possession of the church, to the filling of the borromles sakes of their greedy appetites, which yane after this pray, and would therby, to their perpetual shame, purchase them selues a *field of blud.* which thing, althowgh we haue giuen playnly to vnderstand: yet because we haue to doe, with so importunat an aduersary, that feareth not to charge vs with intent to grati-

*b Bullin. v.
pon 1. Cor.
14.
c li. Epist. p.
14.*

fye such Cormorantes, I thought good in a word to protest yr.

As for the light account, he maketh of those examples of the reformed churches, which notwithstanding pretendeth to esteeme so greatly, of one or two of the auncient writers: I leau to vtter what yr argueth; oneles he were able to shew by the word of god, that they did not wel. The rest of this tractate, which is a cardode of vntruthes:

vttered partly in accusing me, partly

in maynteyning him self, I

wil not touch.

THAT

THAT EXCOMMUNICATION, BELONGETH NOT TO THE

Bishop alone: Tractate ix. and xviij.

according to the D.

pag. 661.



Thauing bene shewed, that in elections and depositions, the Bishop can doe nothing without the aduise of the whole church, nor in the common gouernmēt without assistance of the Eldership: yt must folow, that in excommunication, which is one of the weightiest iudgmentes in the church, this sole autoritie of the Bishop is vnlawful. For as, when in ciuil matters, the iudgment is of life and death, and as in the art of curing, when consultation is taken of cutting or burning, the bench is fuller, and the assistance greater, then when matters of les importance be debated: euen so, if it might be accorded to the Bishop, to pas some other matters by him self, yet it were not safe to cōmit vnto him the iudgment of excommunication. wherevpon I mervail, why euen here also yow goe abowt, to pek owr our eys. For the light of this truth is such, that some of the Papistes themselves, are ashamed to look against yt: as appeareth by Pighius, which seeking al maner of peintynges to hyde the filthines of Rome, could finde no colour to disguise this with: but is fayn, partly to confes her nakednes in this behalf: saying that it is not lawfull (the Bishop of Rome onely excepted) for any Bishop to excommunicate by him self alone. So that, althowgh the weightines of the cause, might require a long treatis: yet the plaines of it, wil be content with a short.

*Pigh. hier.
arch 3. lib.
9. cap.*

First, whether the word discipline, may note the vhole gouernment, or onely the punishmentes, as in a disputation of w-

wordes, I wil not strue: althowgh it be knowen, that the word discipline, is vsed in good autors, for the whole maner of gouernment, ether at home or in war.

a 2. diuif.
661

Secondly charged *with contrarietie*, he answereth, that to ascribe excommunication to the Minister of the word, and to the Bishop onely, agree, because the Bishop is a Minister of the word: which might haue bene admitted, if it had bene al one, to be a Bishop and a Minister of the word. But feing by the word *Minister*, with vs, is noted a diuers degree, and meinteined by him: it is but an escape. Howbeit, I am content he amend his speech: if he had yet amended it, and not rather vtterly marred al. For pretending that

* 661.

662. et 673.

* the Bishop onely, hath by the word of god, the excommunication committed vnto him, he saith notwithstanding that the church, if she wil, may commit that autoritie vnto other: giuing the church autority, to make that common, which the word of god hath made seuerall. Thus he enterfeereth at euery step almost, cutting him self to pitifully. The rest is ^b answered: so are the ^c two next diuisions, sauing that it appeareth that yow were somewhat hongry, of a testimony of great reading, which presmyne so sore: that may be giuen to the veriest trowand, that at euer went on two legges, which may in half an hower know the minde of twenty *commentaries*, and requireth rather a man wel booked, then ether wel red, or wel learned.

b In the former part p.

575.

c In the former Tract.

Diuif. 5. p.
653.

To proue, that the lord did not borow this form of gouernment of the Iues, he assigneth one reason, because he neuer appointed it vnto them: which beside the vntruth, that hath and shal further appear, is contrary to that him self hath affirmed: where he saith, that al, *euē the least thinges*, vnder the law were commaunded. So that oneles he wil denie, that they had euer any Eldership, or hauing it, had it against the commandement of god: it must folow, that they had it, by the prescript of god. Another reason is, for that the Iues abused their Eldership: then which, there can be nothing more disagreeing from the D. whole cours of defence, which wil not haue so much as a peeld ceremony removed, for the abuse.

p 42. u 6.

chap. 5. 22.

Vnto the reason I alledged why the word *Council*,
in

in S. Mathew, is taken for the Eldership of the church: he answereth nothing. wherunto ad, that in other places of the new Testament, where it is oftⁿ mentioned: it is alwaies so taken. The testimonies he citeth, are partly to no purpose, partly before confessed of me.

This is a wonderful bouldnes, that yow dare say, yea and glory in yt, that S. Paul kept an other order of excommunication, then our Sau. Christ commanded: considering that he authoriseth his doeinges in the church of Corinth, with this, that *he gaue that vubich he receiued*, who also in this very particular case of the incestuous man, alledgeth the autoritie of our *Sauour Christ*. That owr of M. Caluin, maketh against him manifestly. For vpon the places boeth of S. Mathew and Paul, he sheweth that the church hath interest in the excommunication: onely he noteth, that our Sa. Christ applied his form of speech, to the estate of the church then, which is nothing to our purpose.

After, vpon confidence of M. Caluins authority onely, he triumpheth vpon the interpretation I browght, of the purging of leuain, noting *the thrusting out of the incestuous person*: which notwithstanding is proued, for as much as that vers, is the conclusion of that before, where, by leuain cā not be denied, but the incestuous person is noted: vnles we wil say, that the Apostle concluded another thing, then that which he had before mentioned. ^b M Beza also, comming after M. Caluin, and not easely dissenting from him: followeth the same sens, which I haue doen: So that althowgh yow take your pleasure of me, yet yow should not ride so hard vpon him.

But mark a lide, how vnable your answers be, to vphould such a confident insultation. For, where this here spoken by a borrowed speech, is playnly vttered: yow are compelled to expound these wordes of the Apostle, *take away the vnrcked man amongst yovv*, that is, *shun his cōpany*: which is not onely awresting of words, but also vnfitting to the cōparisō with the leuained bread, which S. Paule vseth to set forth ex-

communication by. For it was not enough for the Israelites not to touch or vse any leauened bread, in the celebration of the Pasouer: but they were bound to put it out of their houses, to provide that no leauened bread were found in their houses, and not to kil the Pasouer, before they had rid their houses of it.

Like violence he vseth, touching the receiuing of the excommunicate. For where S. Paul vseth the same word of *2. Cor. 2. 10* *forgiuing*, or as it is called, *absoluing*, as wel to note his own releas, as the churchis, he wil haue, that the same word in the same vers, in one and the same cause, to be taken diuersly: and that referred to S. Paul, it shal haue the proper signification, to remit, but referred to the church, to signifie the effects and signes of the remission, or absolution.

Diuis. 7. p. 665. Where I shew, that S. Pauls declaration of his good vuil to excommunicate, could be no full excommunication, because that that notwithstanding, the Minister and church (although vniustly) might haue receiued him to the communion of the Sacrament: he answereth, that he is yet excommunicate in heauen, which is a mere abusing of the reader, for I expresly preuened that. And it is most vnttrue, that it is enowgh to make the ecclesiastical censure of excommunication, that a man be bound in heauen: when as our Sa. Christ notheth it, in that he is taken of the church, for a *Publican and a Synner*, and in that, there is an actual secloding from the sacrament. For otherwise, as sone as such wickednes is committed, and withal so long as it is vnrepented: the synner is bound in heauen, and in right shut out from the communion of the Sacrament, although no man excommunicate him: which being alledged of me, is vnanswered.

Diuis. 8. p. 666.

To that I alledged, that S. Paul ioyneth the *Corinthes* with him, in the excommunication: he answereth, that they

they are *ioyned as lookers on or as witnesse*, not as doers in that action. But who hath taught him, thus to play, with the word of god: when as S. Paul ascribeth the same cause, of the corporal assembly of the church for that action, which he doeth vnto that presence, wherewith he saith his *spirit should be* (after a sort) *there*. If therefore S. Pauls spirit were (after a sort and as it might) *there, to look on, and to be witnes onely*: then the church was also. els let him shew vs, with what wordes S. Paul declareth: that his spirit should be there for one thing, and the Corinthians for an other.

But what a shameful defence this is, that one voice declareth: whereby the Apostle giueth vnto the church, the *iudgment* of this matter. now, *to iudg*, or to giue sentence of malefactors: is more (I think) then *to look on, or to be witnes*. And what that iudgment is, is yet more clearly declared, by that which foloweth, where the Apostle saith, that the lord *iudgeth those that are none of the church*: giuing to vnderstand, that they had onely to vse their censures vpon those of the church, and that they should leaue the infidels to the iudgment of god. so that, if he say that the iudgment of the church is nothing but a *looking on &c.* he must also expound these wordes, the *lord iudgeth* the infidels, that is, the lord standeth by, and looketh on whilest some other punish the: whereto ad, that the Apostle ascribeth to the church the same word of iudging, which he taketh to hym self. Likewise that the writer to the Hebrewes, giueth to the church, that they should prouide, that *no poisoned root remayn amongst them*: which although it be caried of some, from the person to the crime, yet it ys certein, boeth by the place of Moses, from whom it was taken, and by the scope of the Apostle, that yt is to be vnderstood of the persons. For he exhorteth the church, first to giue diligence, that there be no such amongst them: then, if there be, not to suffer them to remain, to the infection of other. which is yet also more manifest, because according to the custome of the scripture, that which he spake before, by a metaphore or borrowed sp-

2 Cor. 5. 12.

1 Cor. 11.

Heb. 12. 15.

Deut. 29.

18.

1st. 20. 11.
Zach. 3.

each: he expoundeth in the next vers when he saith, *let there be no yuhoremonger or prophane person &c.* Ad further, that S. Iude, alluding vnto the prophet Zachary, willeth the church in *taking pitie of some, to saue others, as it was are, out of the fire, by fearing them:* which church, had no other meanes to strike any fear into persons, that were (through obstinacy in syn) as firebrandes almost half burnt, but by ecclesiastical censure.

To that I asked, *why S. Paul chideth with the church, before he had signified, that he would haue hym excommunicate, if it belonged not vnto the church:* he answereth; because they did not cōplain of him, whereof there is not a letter to be gathered, in the holy Scripture. And what a mischeif had it bene, for the church to haue had no remedy, for such a contagious disease at home: but must goe seek for yt, in another country, and languish al that tyme whilest the messengers went and came.

I leau to those which haue the bookes, to look with what faith he hath cited these autorities, seing contrary to hys wont, he maketh them not to speak: Beside that, they are alledged for defence of excommunication by the Bishop alone, owt of them which are open enemies to that kinde of excommunication, especially the later writers. I say, leauing that, I answer, that none of them (one excepted) is to purpose. For, albeit the 18 of math. be explained, by the other of Math. 16. and Iohn 20: yet it foloweth not therefore, that they be al one. And althowgh in the 16 of mathew and Iohn 20, together with the preaching, the excommunication were vnderstood: yet the place of the 18 of S. Mathew, being of the authority of excommunication. and not of the preaching, the difference doeth stil remain. Nether hurteth it, that euery seueral Minister of the word, hath by these places autoritie to excommunicate: being vnderstode of euery one for his portion. whych must needes, seing in S. Math. 18 the church hath authority likewise: so that it can not be, that one seueral minister, can by those places chalendg the

the sole auctority of excommunicating. That alledged of *Musculus*, wherein it is said, that he confoundeth these three places, is untrue: for he extendeth *math. 18* to al Christians, restraining *math. 16* to the Ministers.

As for his reason to proue them al one, because they were all spoken to the Apostles, yt is frivolous: seing our Sa. Christ did not onely instruct them of thinges belonging to their Ministry, but also of those that touched their priuate lyfe, and of the duties of the whole church. Of the same sort is, that the same wordes are vsed in al three places. which is al one, as when the Prince ordeining, that one chest may be opened and shut by one onely, one other not so, but by others with him: he should conclude, that al haue power alike, because Keis with power to lok and vnlok, be giuen to al. For this manifest difference, is in the manner of speech, considering that *Math. 16*, he speaketh of one in the singuler nombre, in *Iohn 20*, althowgh he speak in the plural, yet he vnderstandeth yt distributiuely, that ys, that euery one of the Ministers binedeth and loseth by preaching. But in *S. Math. 18*, those wordes being added to autorise the churchs excommunication, which word church, is a noun collective: they can not be drawn, to the particular person of the Minister.

Here also, it is to be obserued: that the D. hath quite ouerthrowen his difference, of the Bishop, and of another Minister, in the matter of excommunication. For if in *S. Math. 16* and *Iohn 20*, together with the preaching of the word, is vnderstanded power to excommunicate: al Ministers of the word hauing by those places auctority to preach, it must follow necessarily, that they al haue power committed vnto them to excommunicate. And so falleth, his whole cause: which is, that by the word of god, the Bishop onely hath the right of excommunication.

Vuhere to that of *S. Pauls* excommunicating *Alexander &c.* I *Disi. 10. p. 667.*
answered, that one is said to doe alone, that vvhich he vvas moderator of, and vvherein he had assistance: he answereth,

a In the for
mer part of
this booke.
pag. 196.

that it is an imagined shift. But now he knoweth at least, if he will not acknowledg it: that it standeth of vnfallible^a reason, and is confirmed with moste graue auctority of learned men. To that I answer, towching the place of Titus, *that to auoid an heretik, is not to excommunicate him, but to trouble him self no more with him:* he opposeth M. Caluins auctoritie, without any aid of reason. wherein, when I haue shewed the reason, which led me so to expound the place: let the reader doe, as him thinketh good: remembring, that if he vnderstand it of excommunication, yet it helpeth him not, the same answer seruing, which was giuen to the place of Timothe.

b 2. Thess. 3.
15.

For so much then, as the Apostle willeth that the Minister should auoid him, as one *vsterly peruerter*: and notwithstanding willeth^b otherwhere, that the excommunicate should *be houlden for a brother*, vntil such time as it appeareth, how that medicine of excommunication wil work with him: and for that also, yt apperteineth vnto the Minister especially, euen then priuately to cal vpon him, when he is excommunicate: it seemeth, that this can not be vnderstanded of one to be excommunicated, but of a desperate enemy whom excommunication hath not cured, but rather is (through the poison in him) hardened. And hereof, I haue the iudgment of Ireneus: which saith, that the fact of S. Iohn the Apostle, which would not goe into the bathes where Cerinthus the heretik was, nor once so much as speak vnto him, *was doen according to this rule of S. Paul to Titus.*

Euseb. li. 4.
cap 14.

And if an heretik be taken in that sens, which the D. hath often taken him, in saying *he maye, but that he wil be no heretik*, that is to say for one that standeth stiffe in his fals opinion: then we must needes vnderstand, that this order which S. Paul prescribeth, is vnderstanded of that which is to be doen after excommunication. For in such, we must not tarry, vntil two or three admonitiōs be giuen: but as sone as one sheweth him self an heretik in that sens, the sentence of excommunication lieth against him.

But if the D. wil needes haue it vnderftanded, of excommunication: it ſhal be the bane of his own cauſe, and a confirmation of that answer, which he ſo ſcornefully reiecteth. For S. Paul noting excommunication, by the auoiding of the perſon excommunicate: in commanding Titus to auoid him, doeth not therefore command him alone. where as the D. wil haue theſe, and ſuch like commandementes: addreſſed vnto Titus and Timothe alone. But either, the church is not here excluded, which yow denie: or els it foloweth, that the church may kepe company with an heretik, and the Miniſter onely forbidden ſo to doe, which is abſurd.

In the next diuiſion, in ſteed of Baſſiles offices cited in the latin and Engliſh book, he hath ſet owt a long ſentence of Ambroſe, but which maketh nether what nor kould: it being graunted, that it apperteyneth to the Biſhop, but denied, that it doeth onely. whether to take one man for an other, be ſo groſſe fault, as to cite a book which neuer was: let al iudg. yow ſhould rather haue compared my fault, with yours in the next diuiſion ſauing one: which yow paſſe by, as yow doe other withowt any confeſſion. The next diuiſion, I leaue vnſwered.

In the next, I confeſſe I was deceiued in the order of the ſtory, which came thereupon, that Sozomene telleth that firſt, which was doen after, and contrariwiſe: but my answer, *that the Biſhops ſole excommunicating, was but the publiſhing of the ſentence, giuen by him and the church,* ſtandeth. Nether is it of any weight, that George would not be entreated, or that ſute was made to him for abſolution. For it is eaſely answered, that George had numbers of his faction, for the gaining of which, it behoued to win him firſt.

The D. would with wordes beare vs down, that Theodoret and Sozom. affirm Ambroſe to haue excommunicated the Emperour alone; *which is but a facing, there being nether the word, alone, nether any wordes which countervail yt. his reaſon, that Ambroſe caried away al the commendation, is nothing worth: ſeing it is knowen, that the cheif beareth the name, as the general of the field or Captayn, is often ſaid to haue won the field, whe*

Diuiſ. 14. p. 670.

notwithstanding he vsed thereto, the valiancie of the soldiers. And to set aside the institution of god, it had bene no commendation of Ambrosius courage, but a note of rashnes and foolish hardines: to haue enterprised that of him self, against such a mightie Emperour, wherein he might haue had the support of others. Ieing therby, not onely the danger should haue bene les towardes him: but also the fruit greater, towardes the Emperour, whilest yt should haue had more authority, that was doon by him with others, then by him self alone. And when Ambrose saith precisely, that *he should be*

Ambrose E.
pist. 38.

more charged with displeasure, then the rest: he giueth to vnderstand, that some of the displeasure would lye vpon the neckes of the other Bishops, which with hym determined of that excommunication, althowgh not so much as vpon his, that should haue the execution of yt. whereby yt is yet more apparant, that the place owr of Ambrosius epistel touching the Synod, and of his answer to the Emperour, was cited faithfully, withowt falsifying. As for his answer, that the Bishops lamented it onely, it hath no likelyhood, as it is observed. Vwhere he saith, that the Synod was assembled, before the slaughter, there appeareth no such thing: althowgh the cause lieth not in that point. For yt is al one to vs, whether the Councel met for that matter: or being assembled for other, vpon the report of yt, decreed of that censure.

In te ex-
minatio of
the D. cen-
sures.

The confession of his fault before the congregation, and asking forgiuenes of the church: was alledged to purpose. For what is yt, to ask forgiuenes, but to ask absolutio of the church: and why should he ask to be absolved of the church, if the church had not bound hym? That he saith, the penitentes doe so with vs: touching any demaund of absolution of the church, I think it be vntrue, wherein notwithstanding, I refer me vnto the practise. but if it be, it is a very mockery, to craue absolution of it, whē as, howsoeuer it is satisfied, the Bishops absolution, right or wrong, must stand. In the first section of his next diuision, let the reader iudg, how shameful his denial is, and in the fourth section, how miserable his defence is: the rest are answered.

Here,

Here, as though *Tertullian*, had committed some high treason, the D. draweth him, and quartereth him, vpon *Rhenanus* ^{Disf. 10. p. 673.} comment: whereas, althowgh *Rhenanus* disioyn the sentēces by putting his comment betwene that which I conioyned: yet he ioyneth the in expōitiō, as those which hang together. for *Tertull.* hauing before spokē, of the casting forth of the wicked out of the *comunion of the church*: *Rhenanus* addeth, leaſt yt should be thought a confused cōpany it is said, that there were certain *Elders* etc. yt is to much bouldnes therefore for yow to say, that it can not be gathered of this place, that these elders medled with excommunication. If they medled with other thinges (as yow confes) much more with this: if the putting betwene of *Rhenanus* commentary, doeth not hinder, that this sentence should be referred, vnto thinges which are further from yt: why should it hinder the referring of yt, to excommunication, which goeth immediatly before. And beside this open light of *Tertullian*s wordes, yow haue *M. Peter Martyr*, that was no mangler nor corrupter of *Tertullian*: which vpon this place, precisely affirmeth, that these *Seniors* had their gouernment in excommunication. your shift, that the *Elders* *Tertullian* speaketh of, were likely to be Ministers of the word and sacramētes: is answered. ^{upon the 2. epist. to the Cor. cap. 9. a in the 2. tract. diuif. 8.} In that yow say, this authority being admitted, the people is quite shewt, first yow cōclude negatiuely of authority, namely that they haue nothing to doe, because *Tertullian* doeth not say they had. Then yow faut again in not marking, that when *Tertullian* saith, that these were *Præsidentes* or cheif in the matter: he leaueth a significatiō, that other had to doe in yt, which folowed with their sentence those, that with the ripenes of their iudgment, went before. the rest is answered. ^{b in this ch. ap. 2. diuif.}

If the excommunicate might not be receiued, withowt the peoples request, much les withowt their consent: for men vse not to make request, for that they consent not vnto. As for that alledged, because *Cyprian* would haue that absolution stand, which was doen by one, that therefore it is lawful for the Bishop alone to absolve. is to trifle. For so *Cyprian*, wil haue it stand, ^{Disf. 17. p. 674. Cyp. lib. 2. p. 3. epist. 8.}

that in the mean season, he condemneth the doer of yt. And the D. ought to vnderstand, that it is one thing to prescribe what should be doen: and another to support a thing which being commanded, is otherwise doen then it ought: as hath bene shewed, in the baptim by heretikes. Victor also being repentant, and hauing shewed frutes thereof: it had bene against right, to haue thrust him owt again. Yf he had not repented: it is certain, that Cyprian would haue dealt with him afresh.

Epist. 10.

Cyprian professeth, that he *would neuer doe any thing in his bishoprik, without the counsaile of the Elders, and consent of the people:* and yet the D. can not see, how this should make against his sole excommunication. what stronger wordes, could there haue bene? If he *would doe nothing without them*, how much les excommunicate, which is so weighty a iudgment. As for that he expoundeth *no matter*, that is no doubtful matter: it is a shameful corruptiō. which appeareth, in that beside the counsaile of the Elders, to resolue him of the doer, if any were: he addeth also, the *consent of the people*. Also, for that the same case, wherein he protesteth he would haue doen nothing without the church: was a plain case, and whereof he was able to resolue, without the aduise of other. Likewise that he sayth, *it was in Cyprians power to haue doon al him self alone, because he saith, he determined not to doe so* is yet more ridiculous: as though David in saying he *determined to kepe the word of god*, or any other, that he determineth to kepe his promis, doe thereby giue to vnderstand, that ether the one needed not to kepe the word of god, or the other his promis.

*Psalm. 119.
vers. 57.*

*a Cyp. Epi.
14.*

The next place maketh *the Elders and other church men, as well to haue power in absolving, as the Bishop:* yet the D. seeth not how that maketh against him, which would haue the Bishop alone. but (saith he) *the people is not there mentioned: as though that was not sufficiently shewed in other places,*

ees, and here left owt, because they did not lay on their handes as the church officers. althowgh in the later end of that epistle, he also threatneth the disordered person: *that if they goe forward, they shal be made to answer the matter before the people.* Buryt appeareth (saith he) that it could not be doen withowt the Bishop: euen as it could not be doen withowt those, whome Cyprian calleth clerkes: beside that it is to great daliance, seing none denieth the Bishops an interest.

The next place is wherein Cyprian saith, *that for so much as absolution belonged vnto al,* meaing of those in his church, *that he alone durst not doe yt.* yet (sayth he) *in that they desire it at Cyprians hand: it argueth, that the maner was then for one to absolue.* was yt in deed, the maner to doe that which was not lawful, euen by your own confession: that is *for one to lose that which many had bound?* For they which desired absolution, know that they were excommunicate by many: if therfore vpon that they desired absolution of one, it be wel concluded that at one was wont to absolue: it foloweth, that they were wont to doe that, which was vnlawful, which is a slaunder of that tyme, and yet helpeth yow not. But the reader may vnderstand, that they came therfore to desire absolution of Cyprian: because it belonged vnto him, to assemble the Seniors by whom the receiuing was first handled, before yt came to the church.

And who knoweth not, that the greif of the penitent sinner, languishing and feinting with desire of being ioyned with the church again, doeth euen wring owt petitions to be helped of them, which are not able alone to help: especially when as they (likely) thought, that the rest would be counsailed by Cyprian. who seeth not also, that the sens of Cyprians answer to those afflicted persons, which would haue bene deliuered before the tyme prescribed of their repentance: is to shew him self moued with compassion of their sorow, which he for his part was ready to help, if the other would thereto agree. which may better appear by that epistle, where the D. saith, *he can finde nothing of this matter: whi-*

Cyp. Epist.
19.

1. Lib. Epist.
3.

ch notwithstanding is most pregnant. For Cyprian sheweth there, how he travailed greatly vwith his church, to receiue those which, hauing fallen away, repented them: declaring thereby, that it was not in him alone. In the end, although he hath vsed such bouldnes, as I am ashamed to giue the proper name of: yet he feareth not to say, that I haue abused the reader. which, let him vnderstand (as touching three of the middle places) to be spoken as wel against M. Calvin, as me: who vseth them, to condemn the sole excommunication of the Bishop.

*Inst. 4. lib.
cap. 11. f. 6.*

*Dinif. 18. p.
671.*

To the places owr of Augustin, noting that he would haue this discipline ceas, if the more part be infected, vwhereby I gathered that he was of iudgment, that the consent of the church was to be required: he answereth, that those sayings are to be vnderstanded, not of any right they had of excommunication, but of the mislikyng of the fact, for which the Bishop doth excommunicate. But where hath he in Augustin that interpretation, more then I haue that which I set down? I am wel assured, that Augustins wordes, are as fauorable to mine, as to his, and so much the more fauorable, as the schism which he would haue by this meanes auoided: riseth soner, when one is excommunicate, of whome they haue giuen the Bishop to vnderstand, that they would not haue hym thrown owr, then when no such iudgment hath passed from them. For then the vngodly oppose the selues, not onely because they would haue the fault, wherwith they them selues be infected, vnpunished: but also, because they wil auow their own sentence. Nether did I propound that sentence, for Augustins wordes, as he surmiseth, but as that, which I gathered of them.

As for the medicin which he pretenderth to giue, that the people retain stunes, when they separate them selues from the company of the excommunicate: it is giuen to him, that is not sik. For, although that may, by a borrowed speech, be so called, wherby the effect is put for the cause: yet that Augustin meant not that onely, it is manifest in that he attributeth vnto the church, helping of the Bishop, yea and the very word of accursing

sing, which he useth for excommunicating: so that the D. hath corrupted the minde of Augustin. For Augustin putteth first of al, the churches helping of the Bishop in excommunicating, as one seuerall thing, and then the auoiding of his company for another: which he expoundeth as al one. but if he wil depart from the vusual speach, he must shew vs some good autority: wherby it may appear, that we must needes wring Augustins wordes to that sens. which I am assured he can not doe: especially when^a Ierome who liued in the same age with Augustin, affirmeth that together with the Bishop, the *Elders in other censures of the church, and the church yt self, haue interest in the excommunication.* whereupon may appear, that my interpretation of the places brought ether before or now, towching the Bishop excommunicating, *vvhich is that he was the cheif in the action, and had the publishing of the sentence, and not the vvhole right of excommunication:* is solid, and cōformable boeth to the holy scripture, and practis of the elder and purer churches.

^a Ad Dione
triadem
1. Epist.

That the Canon of the councel of Sardis, whereof the Answerer glorieth, is to be vnderstanded not of the Bishop alone: one profe is, in the Elders ioynt gouernment with the Bishop generally in al matters, which I haue^b before set down. Another shal be, that another Council autoriseth, the suspension, which the *Elders and Clerkes decree against the Bishop:* and that (as yt saith) *by authority of auncient decrees.*

^b In the former part p. 94.
Arles 2. ca. 30.

The Councils therefore, giuing the Elders remedy at home, and within them selues: the *rash excommunication*, which the Councel ascribeth vnto the Bishop, must needes be vnderstood to haue bene doen by aduise of the Elders. For otherwise, if the Elders consented not vnto yt: they had by the auncient decrees, authority to deal with the Bishop the selues, without running ether to Metropolitane, or other Bishop. yf this answer like him not, let him (if he had rather) take that which M. ^c Calvin giueth: that *the Bishops, vhen they excommunicated of them selues alone, did it ambitiously, cōtrary to the decrees of the godly Councils.*

^c Inst. 4. li. 11. chap. 5.

As for that yow be of iudgment, that the Bishop may not excommunicate whom he listeth, without prose &c. and therto cite a long sentence out of Augustin: it is wel said, but wherfore serueth this wel saying? doe yow think the church much behoulding to yow, for that which neuer any yet (the Popes Canonistes excepted which giue him absolute power to throw out and take in whom he list) durst deny? here therefore, yow run fairely, but out of the way altogether.

a Bucer contra Groppe
rom, & in
4. chap. to
the Ephes.
Item in lib.
de rat. exa.
can. & lib.
de ani. cur.
b Martyr
pon 1. Co. 5.
c Zuing. in
Ecclesiaste
suo.
Chap. 2. di-
uis. 2. page
679.

If I of the other side, should herein set down the iudgment of ^a Bucer ^b Martyr, ^c Zuinglius, and other godly writers of our age, against the sole excommunication by the Bishop: it would require a book, by it self. But as in a thing clear and plain, I wil not weary the reader. The two next diuisions, as meer and oft repeated reproches, I omit.

In the next, he confesseth that Chancelors &c. ought not to meddle with excommunication. The ciuil separation from trafique, &c. cited out of Gualter: is nothing but a routing. For we meddle not here, with ciuil punishment, except he peradventure be of his iudgment, that the ecclesiastical discipline of excommunication, may be taken out of the church, and this ciuil separation put in place: if he be, let him speak out, that we may hear him.

But because these kinde of allegations be daungerous, and tend to the shaking of this institution of god: and for that allowing sometime of excommunication as of the institution of god, at other some tymes he insinuateth, that yt should not be exercised, especially against the Prince, and nobility: leaning M. Gualter, I wil take me to hym. And to speak in a word of yt, yt is nothing but a meer mockery of the lord, and to offer hym self, as a Baud to al maner of synnes in Princes. Yf al were deliuered from this correction (as M. Gualter pretendeth) then yt were good reason that the Prince should also: but to insinuat, that others being subiect, onely Princes should be exempted (I fear) commeth from a wors cause, then from simple error.

Math. 18. 15

For who could be ignorant, that our S. Christ speaketh generally, when he saith, *ys thy brother &c.* whereby he com-
pre-

prehendeth al those that are members of one church, and childre of one heavenly father. In which nōber the scripture reckoneth the kyng: whilest in yt he is boeth called a^a brother, and calleth his subiectes^b brethren. or who could be ignorant, that S. Paul subiecteth al vnto this order: sauing those onely, which are straungers from the church. So that to say, that Princes are not subiect vnto this order: is al one, as yf he should say, that Princes pertain no to the kingdome of heaven, are none of the church, haue no part with Christ &c. Thus ys boeth Christ robbed of his honor, which in cōtempt of his order (as though yt were to base for Princes to goe vnder) is hym self contemned: and Princes defrauded of a singuler^c ayd of saluation, and way to draw them to repentance, when they (throwgh the common corruption) fal into such diseases, against which this medicin was prepared.

^a Dent. 17.
15. 10.

^b 1. Cronie.
28. 2.

1. Cor. 5. 11.
12. 13.

^c 1. Cor. 5. 3
1 Tim. 1. 20
2. Cor. 7. 11.

Hether belongeth the practise of the church in this, and such kinde of censures, toward the Emperoures Philip, Theodosius, and Anastasius on the one side, and the godly Emperoures submission thereunto on the other, which yf he (vpon confidence of M. Gualters authority) dare cōdemn of pride in them which exercised those censures, or of folly in the Emperours that submitted them selues: not to charge hym with Master Nowels authority, which saith that *the Prince ought patiently to abide excommunication at the Bishops handes*, what wil he answer to the example of Mary Moses syfter and kyng Vzzias, which were subiect to the same law of vncleānes by reason of the leprosy, aswel as any of the common people. For that the separation commanded in respect thereof, was not onely a ciuil policy, to kepe the whole from the sik, but that there was therein vsed, a part of Ecclesiastical discipline, yt may appear, for that the Priest had the knowledg of the cause, the shutting them out, and receiuing them in: and for that Azarias the Priest of the lord, with other his Assistentes, remoued the kyng out of the temple, for the which he is commended in the scripture.

Ensch. lib.
6. cap. 14.
Theod. 5. 18
Platina. ca.
Gelasius.

Tom. 2. fol.
13.
Numb. 12.
14. 15.
2. Cronie.
26. 21.

41. Co. 1. 6.

And if yt had bene onely a ciuil separation, yet when the Princes could not be exempted from yt, for fear of a corporal infecting of their subiectes: how much les ought they to be exempted from that separation, which is ^a instituted against the spiritual contagion. that which he obiekteth, of the *drawing this spiritual sword, at euery light or no occasion at al*, thereby to deliuer the Prince from subiection thereto: ys vayne. for yf they abuse this power, the Price needeth not onely to cōtē yt, but also may punish the abusers of yt: So that in this respect, there is les cause, why the Prince should shake of this yoke of Christ, then others: considering, that he hath better remedy against the abuse of yt, then others.

Diuis. 3. p. 4.
630.

61. Co. 7. 38.
e Ruth 4.
cha. 1. 2.

d Math. 1.
20.
e Dent. 22.
21. 24.

That cōtractes of mariadg, appertain not vnto the iudgment of church officers, it is manifest, considering that it is partly æconomical, and belonging to the right of the ^b parentes, partly ciuil, in respect that it was in tymes past concluded before the ^c Magistrate. For as for the blessing in the church, it is no part of the contract, but a thing annexed vnto yt. which appeareth, in that vpon the bare contract, before the blessing: the parries (although not to haue company one with another) be ^d man and wife: and for that the breaker of that contract, is taken for an ^e adulterer. wherevpon it foloweth, that the iudgment of diuors, being meerly publik, must be the ciuil magistrates alone. For matters of willes, it appeareth that they belong vnto the Magistrate: considering that they are occupied in the commodities of this life, and towch the distribution of goodes or landes.

As for the An. reason, that the Bishop hauing best knowledg in those thinges, may best iudg in them: it is a hook, to get al into their own handes. But I deny first, that they haue, or can (by their calling) haue best knowledg in such thinges: considering that there be diuerse thinges in them, which require other knowledg, then of the law of god. And the case is rare, when the question is, whether a legacy, a contract, or a diuors be according to the law of god, or no: at least which requireth any deep knowledg to dissolue it.

And

And if al that which may fal into these matters, were to be decided by the law of god: yet to sit as iudg in them, requirerh not onely knowledg, but also a calling, which Bishops can not haue, for the causes aboue alledged. Therefore it is manifest: that herein the Bishops are vlturpers, whereof also the D. may read, M. Nowels iudgment, that *whoredomes, adulteries, slaunders, subtraction of tithes, cases testamentary &c. which Bishops sometyme meddle vwith: are no more spiritual, then are murders, thestes, oppressions, and other iniuries.* 2. Tim. fol. 25.

Nether wil it help him: that they exercise al maner of iurisdiction, in the Princes right. For, first it hath bene shewed, that they ought to exercise no ciuil iurisdiction, althowgh it were committed vnto them. Then, how cometh it to pas, that in right of their bishoprik, withowt further commission from the Prince: they take vpon them these iudgmentes of whoredome, diuorces &c, euen as they found them in tyme of popery. And as for excommunication, and other censures ecclesiastical, if they exercise them in the Magistrates right: it foloweth that boeth the magistrate may much more exercise them him self, and appoint other then ministers to doe the, boeth which, as they be absurd, so are they ouerthrowen by the D. him self: which thinketh it vnlawful for Chauncelors to excommunicate, for that (as I suppose) they be no ministers.

In the next, where the *Chauncelors are charged to excommunicate, and absolue for money, also one man for another &c.* he saith, it is the fault of the man and not of the law. which if it were true, yet it argueth the Bishops vn sufferable carelesnes of godes glorie, whose institution is thus shamefully profaned: and neglect of duty towarde the Prince, whose subiectes are thus pilld. And here it is not to be omitted, that where the ecclesiastical cesures in reformed churches, are exercised withowt a penny charge vnto any person: our churches, partly by reason of the Archbis. and Bishops,

and partly the Archdeacons officers and their hangons, which by this meanes liue in al brauery and iolytie of life, are fore wrung: So that they are therby much les able, to contribute to the necessary charges, ether of releeuing their poor minister, or susteyning the subsidies laid vpon them, for defence of the realm. Therefore if the Archbishops and Archdeacons wil needes take more vpon them, then them selues be able to beweld: at the least, let them pay their seruantes wages, and not thus burden the church. But thus the reader may see, how vnworthely the Archbishops, Bishops and Archdeacons deal with the church, which not content them selues to vse tyranny oueryt, and to take vpon them of their priuate autority, which belongeth vnto other with them, haue also brought it into bondage vnder their seruantes, and seruantes seruantes, I mean Chauncelors, Comissaries &c. The next I pas by.

*Disis. 6. p.
612.*

In the next, where I shew that the office of *Chorepiscopus* alledged for defence of the Chauncelers office, was far another thing: he saith, that he onely alledged yt to proue that Bishops had their deputies, which, how vn honest a shift it is, may appear: in that he maketh no difference, betwene the Chauncelor and *Chorepiscopus*, but onely in the name: saying, to contend for the name when the thing is certeyn, is a token of a contentious person.

*in the first
book and
in the former
part of
the book.
p. 523.*

Althowgh he had not so gained, that the Bishops had deputies: seing I shewed, that boeth the nature of the word, and the autority of certein interpreters, lead to the signification of a Bishop in the countrey townes, as of a deputie. yt is vntrue, that I haue any where allowed an ordinary deputy, whereof the question is here: but contrary wise, haue shewed that there ought to be none, not onely in the treatise of the Pastors residence, but also in this, wherunto the D. answereth nothing. But if it were graunted, that they might haue, such as I haue shewed to haue bene *Chorepisc.* yet what a strange conclusion is this, that they may as well haue Chauncelors: considering that he is now constreyned to confesse, the office of the one greatly different from the other. The rest is answered: so are the two next.

*b Dini 2. p.
679.
in the examination
of the Doctors.
in the former
part of*

In the next, where he is charged for allowing *a necessary the* *this book p.*
 Archbishops court of faculties &c, which he confesseth he *knoweth* *146. 229.*
 not, what it meaneth. He saith, he brought better reason for it, *and in this*
 then is brought against yt. which is no defence of his rash- *part diuis.*
 nes, wherby he affirmed, that which he confessed he knew not. *162. 641.*
 His reason which he hath learned sithens is, that the *Q. uenes*
 prerogatiues are defended there: As though the Archbishop were *p. 161.*
 the fittest man to defend her prerogatiues. Also, that it was set
 vp, when the Pope was put down: in deed so yt was, which is a go-
 od sign, that the Archbishop (sauiug profession of obedien-
 ce to the king) was made Pope in his place. For herevpon it
 cometh, that he exerciseth vntolerable and filthy marchan-
 dise: of which diuers objected by the Adm. he partly confes- *161.*
 sed, and part through lothnes to confes and vnability to *681.*
 answer, were passed by.

That also, of not changing lawes but vpon strong reasons, which
 he otherwhere repeareth: hath no place, where the question
 is, whether they be against the word of god or no. For here
 that worthy sentence hath place: *ys god command any thi-* *August. in*
ng against the maner or decree of whatsoeuer they be, if it *his 3. book*
yuere neuer doen before, it ougth to be doen, if it haue be- *of confess. 8*
ne omitted, it ougth to be restored, if it yuere neuer before, *chap.*
it ougth to be instituted. Yf the D. allegation haue place,
 it hath place in variable ceremonies: which notwithstanding
 (as hath bene shewed) the church hath changed, according
 as the circumstances haue required, to the most of her co-
 modity.

Seing therefore, our Sau. Christ commandeth, that the ex-
 communication should be made by the church: Seing the
 Apostles his faithful interpreters, communicate the same po-
 wer with yt, in commanding yt to thrust owt impenitēt syn-
 ners, to procure that boeth they may be saued, and others
 also kept from infectiō: seing also the holy gost, chideth the
 church, for that it had not vied this power against the vnre-
 pentant: Seing he communicateth with it, the power of ab-
 soluing those which were thrust owt, whē they declare their

repentance: Last of al, seing boeth the iudgment, and general practise of the elder churches, and in a maner of those which are now, lead vs herunto: Of the other side, seing the Bishop can not pas smaller matters, withowt the aduise of the church: seing by his sole excommunication, he hath brought the church to a miserable seruitude, and that not to him self alone, but to his seruantes, Chauncelors, Officials, &c. seing vnder colour hereof, he hath thrust his sickle into the Magistrates office, suffred the glory of god to be troden vnder foot, the Quenes subiectes to be pilled: And finally, seing that for his sole excommunicatiō, there is not so much as one ether approued example, or writer to be brought (some of the papistes them selues being ashamed of it:) let vs conclude, that the excommunication doeth not belong vnto the Bishop alone, but that by the ordinance of god, the church also here ought to haue her interest.

THE

9
THE TENTH TRACT. OF
THE OFFICE OF DEACONS: which concerneth the D.

xix, and xiiij.



Is question, where the office of widowers is restrained to the poor which are sick, and strangers, I pass as impertinent: especially when he doeth not assign any other, to whom their attendance belongeth. that the contrary doeth appear, almost in expresse wordes: is but his accustomed bouldnes, of vntrue speaking.

Lets therefore come, to the Deacons: whose office is assigned, to be about the church money. The first proof hereof, received for answer, that it was but *dalliance with the scripture*: first which tyme, althowgh *M. Calvin, Bucer, Martyr, and Beza*, haue bene shewed to haue so expounded the place, yet his accusation is vnrepealed: whereby al these learned men, with many others stand charged stil by him, as *dalliers with the scripture*. But what, think yow, doeth he answer, to this whole colledg of godly learned men? he opposeth the exposition of certain fathers. who would haue looked for this answer at his hand, in setting one writer against another, without a tittle of reason, wordes onely excepted, which hath so bytingly, condemned yt in other.

These learned men, were not ignorant of those expositions: nether did they lightly depart, from the interpretation of the auncient writers. For whome also it may be answered, that in interpreting this place of *private giuing*: they met not, to shut out this office. And of *M. Bullinger* it is manifest, that he doeth so allow of that, that he wil haue it vnderstood properly of the Deaconship: so that yow openly abuse his testimony herein. The cause why the auncient fathers followed this exposition, is known wel enough to those which haue bene conuersant in them, with any iudgment: namely a desire they had, to draw al to the correction of maners freyning often tymes their textes in hand, to draw them

90 DEACONS OFFICE ABOVVT THE POOR
to the present vse of their churches. by reason wherof, whether in steed of milk, they sometimes drw bloud, I leau it to the iudgment of the learned reader.

But let vs see, if this wrangling of his: can be conuincd, of the place yt self. where first it is manifest, that it is an explanation of that similitudewhich was drawn from the body: in which the Apostle shewed, that *as al the members haue not one office*, So in the church, euery one hath not the same function. wherevpon foloweth, that if this *distribucio* of money, which is a part of that explanation, should agree to al the church alike, and should not be a seuerall office: he should quite overthrow his purpose. For he should, shew, thinges agreeing vnto al alike: in steed that he should haue shewed, that some thinges be peculiar. Yf he reply, that he had shewed those before, and that here he beginneth to shew the thinges, which are common to al Christians alike: he is manifestly beaten down, by the order of the Apostle. For seing boeth that which immediatly goeth before this, and which foloweth immediately after, be publik offices: what extreme bouldnes would it be, to say that this in the midst, is but priuate. If he doe giue him self this licence, let him shew example, of such an order.

Further, the Apostle here maketh a partition: as it is manifest by the wordes and articles, which are instrumentes to part with. Now if he wil haue one membre in this partition, bigger then al the rest, and to conteyn them al: he maketh the holy gost (which is to be detested) an euil and an vneuen parter. Herevpon it cometh, that when he speaketh of the duties, which belong to al alike: he beginneth with another^a form of speech.

a vsf. 9.

Last of al, yt is not to be omitted, that he vseth the word of *Distributor*, rather then the word *giuer*. For although it be taken sometime, for the giuer, yet that is but by a trope: for somuch as the same is often the distributor, which is the giuer: so that the proper signification being, to dispose that which was giuen of others, agreeth vnto the Deacon, and not vnto one which giueth of his own. His exceptions of
Prophe-

Prophecy, and widows office^a be answered. In the next being couicted of his vntruth, he falleth to iesting: albeyt it be manifest; that the Adm. toucheth not onely thinges in controuersy, but sometye also, the breach of that which is establihed.

^a In the former part of this booke. p. 326. and in this later part diuis.

3. p. 637. Diuis. 4. p. 638. Rom. 12. 8.

To proue, that the Deacon ought not to meddle with the administration of the word and Sacramentes, I alledged first, that the Apostle vulling every one to kepe him self in his boundes, boundeth the Deacons office in distributing of the church treasur, and by that separateth him, from those vvhich haue the dispensation of the vuord: vvhetheras, if he should preach the vuord as the other, the Apostle should haue made an euil partition, and pretended a separation vvhether none is. His answer hereunto is, that it is no reason: but why it is not, he kepeth to him self.

The second reason was, that for so much as the Apostles hauing such passing giftes, did finde them selues vnable to susteyn boeth the ministeries, of the vuord, and for the poor: that therfore there can be much les now, any able to doe them boeth together. His first exception whereunto, is friuolous, and^b before confuted: his other that they spent no great tyme in prouision for their sermons, is vntrue and openeth a gap to Anabaptism. For althowgh their giftes were greater in those tymes, then now: yet they omitted not therefore, to study diligently. which may appear, in that S. Paul is so^c careful to haue his parchementes brought: in that S. Peter had^d red S. Pauls epistles so diligently: Likewise that the Prophetes in tymes past which had extraordinary giftes, vsed great diligence in reading, as it may appear in Daniel. which, notwithstanding he was so wise, so expert in the tonges, and had so oft and so wonderful reuelations: yet^e studied the prophesy of Jeremy. And in a word, of them al, S. Peter pronouceth, that^f they took great paines in their prophesi-

^b Tract. 7. diuis. 2. p. 710.

^c 1. Ti. 4. 13.

^d 1. Pet. 3. 16

^e Dan. 9.

^f 1. Pet. 1. 10.

es: vsing wordes most strong, to set forth their great labor, in prouiding for that they taught.

1. Tim. 4.
23. 15.

do vnde
let.

Nether was this of pleasure, and a thing which they might ether doe or leau. vndo, but a commandement: as it is to be seen in the exāple of Timothy, which had giftes so much the more excellent then the Deacons, as his office of Euangelistship, was higher then the Deaconship. For he is ^a bid-
dē to read, to meditate and to preach, ioyning one with another, and that not sleightly but with *attention*, yea that he should *dwel in them*, or be as it were shur vp and enclosed in them: thereby noting the great diligence that was to be bestowed, as wel in reading and studying, as in preachig. And thus went the building of god singulerly forward, whē vnto the giftes which came withowt their labor miraculouly: they labored also after ether encreas of them, or getting of nue, by the ordinary meanes prouided of god in that behalf.

Eph. 4.

1. Cor.
12. 13.

Again, S. Paul reckoning vp, al the ministers of the word: the Deacon not being there, it foloweth that he is no minister of the word. And here the D. is plainly found, at strife with him self. For he confessing, that there is in that place, ^b
a complet and perfect diuision of the ministeries of the word, and withal that ^c the Deacon is not there contyned: doeth not withstanding here, sing a clean contrary song.

1. Tim. 3. 8.

Moreouer, it is diligently to be obserued, that S. Paul in describing this office, requireth not that they should be able, or apt to teach: which notwithstanding being (by the An. iudgment) the cheif point belonging vnto him, should haue bene most absurdly left owr. Lastly, if the Deacons office had bene, together with the Stewardship of the church treasure, to haue preached and administred the sacramentes: yt must folow, that his office must haue bene a greater office, then the Pastors, as that which requireth greater giftes for executing boeth that which the pastor doeth, and more to: which being absurd, that is also, whereof this foloweth. That monster, which remaineth in this diuision: I wil set vpon, whē I shal haue run throug that which pertayneth vnto this mat-

NOT IN ADMIN. OF THE VVORD AND SA. 93
matter, as it lieth in the 14. Tract.

143-102

As I did not before deny, so now I cōfesse him to haue bene Phillip the Euangelist, and not Phillip the Apostle, which is mentioned Actes the 8: and should as before, that *he preached by vertue of his Euangelistship, and not by vertue of his Deaconship, which was then ceased, for that the church whereunto he serued was scattered.* Against which answer, his authority out of the Actes 21, to proue that he was stil Deacon: is quite contrary, to him self. For it affirmeth of the tyme past, that he was, before Paules arrival vnto Cæsarea, Deacon: not that he was so, when he arrived. For then the interpreters, would haue turned the participle, which serueth boeth for the tyme past and present, according to the circumstance of the place, which is one of the seuen, and not *which was*: So that, here we haue the common consent of al interpreters, flatly against the D. namely, that Phillip was not then Deacon when S. Paul came to Cæsarea, but had bene before.

That of M. Gualter, maketh also against hym: which placeth the Deacons office, in the disposing of the church treasure, and that they preached not, but in tymes of necessity. So that where M. Gualter permitte th preaching no more vnto Deacons, then yow doe baptim vnto women: yow wil haue it, their standing office.

The difference betwene a Priest and a Deacon, brought out of Augustin and Epiphanius, can by no meanes stand: considering that, that imposition of handes whereby giftes were extraordinarily giuen, which Phillip absteyned from, he did not absteyn from, onely as Deacon, but also as he was Euangelist: seing that was a thing peculier vnto the Apostles, and a proper note, whereby the lord magnified their ministerie, aboue al other ministeries whatsoever. So that, it is no good reason to say, that Phillip could not by laying on of his handes giue the holy gost, therefore he was a Deacon: considering that, neither Euangelistes, nor Prophetes them selues meddled with that kinde of laying on of handes, which is there mentioned.

Acts. 3. 40.

Acts. 21. 8.

And if Phillip were then Deacon, he was Deacon of the church of Ierusalem, whereunto he was chosen. But it ys manifest, he was not Deacon there: considering that S. Luke after his departure from thence, and preaching in Samaria, and certein other places, bringeth hym to Cæsarea, where he leaueth hym as a houshoulder and rowndweller. so that vnles he dare say of Phillip that he was a continual non resident: yt can not be, that he was Deacon after his departure from Ierusalem.

But let vs graunt, that Phillip was boeth a Deacon and Euangelist, which is notwithstanding absurd: seing that the Apostles confessed them selues insufficient, to susteyn that burden, together with their preaching ministry. I say let vs graunt that, yet forasmuch as he can not deny, but that yt belongeth vnto the office of an Euangelist to preach: how is he able to proue, that Phillip preached rather by vertue of his Deaconship, the of his Euangelistship. So that onles he be so bould, as to deny that Phillip was there no Euangelist: he gaineth nothing, by al this travail. For otherwise, it foloweth that Phillip's example, wil not warrant the Deacons preaching: except he haue, some other ministry of the word, ioyned with yt.

Piggh. Controvers. 11.

Therefore, let not him any more pretend, the authority of the godly writers: but confes, as the truth is, that this argument was ministred hym owr of Pigghius: who vpon this example of Phillip, affirmeth (as he doeth) that *the Deacons may preach, euen as the Priestes doe.* As for Augustin, he goeth abowt (althowgh not so aptly, as I haue declared) rather to shew, that the Deacons might not lay on their handes: then that yt belonged, vnto them to preach. which may appear, in that he doeth not permit them to conceiue the prayers, wherunto the people should answer: which notwithstanding is les, then to preach.

Diuif. 2. p. 583.

Is hewed, that *by the same reason, they are houlden from the administration of the supper, they ougtht also to be barred from that of baptim: considering that, it is not onely*

NOT IN ADMIN. OF THE VVORD AND SA 105
nely a miserable rending in sonder of thinges vvhich god
hath ioyned, but also giueth occasion, or rather, being crept
in, maynteyneth a dangerous error: vvhich is, that men
esteme some holier thing to be in the sacrament of the holy
supper, then in baptim. To this he answereth, that the reason
of this difference is: because yt is mentioned that Phillip baptized, and not
that he administred the supper. where, by the way, let the reader
obserue, that vpon two particuler examples, which he also
vntruly pretendeth, he would ground a doctrine, that the De-
acons owght to preach, althowgh he be able to shew no rule, nor
commandement for yt: which notwithstanding he vtterly
cōdemneth in vs, althowgh yt be shewed, to haue bene do-
en generally. Secondly, how he reasoneth negatiuely of au-
tority, that it was not doen, because yt ys not so written: yea which is
more, that yt owght not to be doen, another thing also, which he
reprocheth vs with.

Now, as for his answer, yt is to friuolous. For, althowgh
yt be a good reason in the direction of the church, to say, there
is nothing written towching yt, therefore it is not to be
admitted: yet in the practise of that which is prescribed to
be doen, it is an euil argument to say, it is not written, therefore yt
was not doen: much more, that yt may not be doen. For, when our
Sau. Christes actes, ^a were not al written: is yt any marueil, ^{a Ioh. 20.}
althowgh al that Phillip did, be not written? And by his rea-
son, the Bishops owght not to administer the supper: confi-
dering that, in al the scripture it is not mentioned, that a Bi-
shop ministred yt.

Nether, if Phillip did not minister the supper: foloweth yt ther-
fore, that he had not authority to administer yt, aswel as bap-
tim: except he think, that our Sa. Christ had not authority, as-
wel to administer baptim, which he did ^b not, as to admini- ^{b Ioh. 4. 2.}
ster the supper, which ^c he did. ^{c Luk. 22.}

To that wherein I noted the disorder in our church, ^{19.}
permitting to one that can not preach, the administration
of the supper, and not to the Deacon (as they cal hym) whi-

106 DEACONS OFFICE ABOVVT THE POOR
ch can preach: he answereth, that the one is called thereto, the other is
not: where he must needs mean, that the one is lawfully cal-
led thereto, and the other lawfully shut therefro: which is an
asking, of that in question.

Diuis. 3. p.
584.

Act. 6. 11. 15
Ch. 2. 1. 2.

My reply to his obiection of *Steuens oration*, that *yt was no sermon, but a defence of hym self against his accusations*: is clear. For yt appeareth, that the high Priest and Scribes &c. were there set in iudgment, the fals wirtnesses were set vp against hym, he was demaunded whether the accusation were true, and vpon that demaund began his oration. now, let hym shew such a form of preaching, to haue bene vsed in any church.

Yt is also vnlike, that the high Priest and Scribes would permit hym to preach: when as they had forbiddē the Apostles before. but to giue hym leau to answer to his accusatiōs, was needful for the: therby to mayntein that visard of holines, whereby they pretended an exact obseruation of the law, which was, that no man should be cōdemned vnheard. And so, if he wil haue this a sermō, he shal yet gain nothing: considering that he had not this power by his ministry of Deaconship, but by commaundement of the Councel, that had power to require an account of that, which he had propounded in disputation, with those of the Colledg of Liber tyne &c.

His proof, that it was in the Synagog, is first withowt al warrāt: there being not a word thereof, in the scripture. And yet being made in Ierusalem, if it had bene a sermon: it is liker, to haue bene in the temple. Nether, if yt were in the Synagog, hath yt any force to proue a sermon: onles he think, that e- nery one which pleaded his cause in Paules Consistory, in Queen Maries tyme, made a sermon.

That he also reprehended them sharply, is no other thing, the di- uers of the Martyrs of god haue doen with vs, which, I think he wil not say to haue preached, by vertue of any ecclesiasti- cal function. althowgh I confes, that that is not to be lightly doen, and withowt some especial directiō, whereof the lord, in such tymes, doeth furnish his: otherwise those that are private men, owght to content them selues, with a simple and playn defence of the truth.

Nether is *Pauls answer vnto Tertullus accusation Act. 24.* any *sermō* but a simple defence, addrest onely to Felix as to his iudg, vttered at the bar, as they speak, in a ciuil Court, and in a ciuil or common wealth cause, namely of sedition: and hath les of the nature of a sermon, then *Steuens oration*: yet, it is singulerly profitable for instruction of our behauiour, in like cases. The least part also of *S. Peters oration Act. 2.* is spent in answer to the accusation of dronckennes: and that nether compelled, nor iudicial, as was *S. Steuens*.

I graunt, a man may defend hym self against fals accusations in a sermon: but that is not, whē he standeth iudicially accused like a malefactor, as *S. Steuen* did. whose *vuhole oration*, how apt a *purgation* yt is (which he denieth): the reader may fetch from *M. Caluin*, vpon that place: that I be not cōpelled, to lenthen my book by so long translations. Against *M. Beza* (in quoring of whome, I failed) are opposed *Gualter and the Centuries*: of whose sentēces, which is truer, let it be iudged of the reasons on boeth sides. whether in the two next diuisions, the *Ans.* shifreth his gros ouersight, let the reader iudg: especially, whē as his pretence, that the *Adm. assigned the deaconship*, to be onely in handling the church treasure, is vnttrue. For nether haue they the word, onely, nor any thing of that value: and it is manifest, that their drift was, onely to shut owt the *Deacō* from the administratiō of the word and sacramētes. so that, in taking his wordes, in that sens which he now would haue them: in effect he cōfesseth, hym self to haue but trifled with the *Admonition*: chaunging the prickes, which they had set hym to shoot at, and roving after a mark of his own finedig. In the next, I alledged, that if the *Deacōship* vuere grañted, a step to the ministry, yet thereof folo^uueth not that yt is the ministry: but contrariuise, that it is not, and therefore oug^{ht} not to doe thinges pertayning to the ministers. To this he answereth, he concluded not so: which I confes, can not be forcibly won owt of his wordes. But he saith, he might haue so concluded: which is absurd, and al one as if he should say, that the foot of the stayer is the same with the top, whether it, in ascending, leadeth. And how dare he say that

he might haue so reasoned: when as to the argument, which I drw from these wordes of hys, he can answer nothing, how could he haue hurt vs, with this, which he suffereth to be dr- iuen so flat, vpon the head of his own cause.

Dinif. 7. p.
187.

Vuhere afterward, to proue it no step to the ministry, I alled- ged, *that the giftes are diuers, and that one may vnel dis- pence the church treasure vuhich, for vuant of vtterance, should neuer be fit Minister:* he answereth, that the Bishops and Deacons giftes, required 1. Timot. 3, doe not much differ, which is a great vntruth. For it is required of the one, that he should be boeth able to teach, and of long tyme in profession of the gospel, nether wherof, is required of the Deacon: when notwithstanding, the first onely of them, maketh a greater difference, as towching the duty of preaching which is in question, then if he had made them to differ, in an hundreth other thinges. he addeth *that they may be put by the mynistry, for their leud lyfe:* which is a meer mispending of the tyme, for so may the Clokkeper or the Sexten. Again, *that Ambrose with o- ther, expound yt so:* which is likewise, that being before confes- sed by me: especially, when other learned men, by his own confession, leauing their exposition, take this which I pro- pounded.

is in the for-
mer part of
this booke.
Tract. 5.

Further, *that vtterance sufficient for the distribution of the church money, is sufficient also for the ministry of the word:* which must of necessity be his answer, if he speak to the purpose. And be- ing so, it is to absurd: the confutation whereof (if it deserue any) may be fetched from that² before handled. Although, if that were true, the argument is not avoided: oneles he wil also say, that there is as great knowledg and as deep iudgm- ent in the scriptures, required for the disposing of the church treasure, as for the preaching of the word. vnto the other reason, which I brought against this, *that the deaconship should be a step to the ministry,* raised owt of the same place: he answe- reth nothing.

Dinif. 8. p.
188.

Here he abuseth the readers patience again. For where before, not able to shew one testimony owt of any auncient writing, that the Deacons had to doe with the word and sa-

cramentes, I confessed notwithstanding frankly, that there were some: he hath here, set them down. wherevnto, beside the answer before made, I ad: that those cited owr of *Tertullian* and *Ierom*, be so far from helping hym, that they make against hym. For in that the Deacons could nor meddle with the word or Sacramentes, but vpon the Bishops licence: it argueth, that yt beloged not vnto their office: seing it is absurd, that that which they were bound to doe by reason of gods institution, should be hanged vpon the Bishops pleasure.

Likewise, that owr of *M. Beza*, is against hym. For in saying, *they supplied the Pastors office*: he giueth to vnderstand, that it belonged properly vnto Pastors, and was doen by Deacons but in tyme of necessity. And so was, the Administration of the supper: which (^a saith he) he can not read in any au- ^{a 581.} tor, to haue bene permitted to the Deacon. wherein, to let pas the Council of ^b Arles and others, which licence this vnto the, ^{b 2. Coun. can. 15.} in absence of other: at the least, did he not read *M. Bezas* sentence, which he hath thrust into his own book, *that they ministred the sacramentes, not onely the Sacrament of Baptim*: althowgh the places quoted *1. Corin. 1. 14. 15. and Iohn 4. 2.* proue no such thing, no nor in the Ans. own iudgment, as I think. For, wil he say, that the twelue Apostles which baptized, were al Deacons? or that because *S. Paul* did not commonly baptize, those whome he conuerted, that therfore Deacons baptized them: as if there were nether Euangelistes nor Pastors, to doe yt. Nether is yt enough for hym thus to trifle, except he vse most vile reproches against me: as though I strived, against a manifest truth. But that (euen by *M. Bezas* iudgment) the administring of baptim, doeth lawfully belong to the Minister alone, and not to the Deacon: the D. may see^e otherwhere.

Now, vnto the most certeyn groundes, of the word of god: let hym hear, the testimonyes of the auncient tymes. And first of the general Council, which maketh the Deacōs Ministers of the poor, whom it calleth *Ministers of tab-*

c Libell. de Quæst. in Sac. quæst. 137. Tom. 2. 6. Council. Constantinop. 680. 16.

Tom. 1. C3.
Vasense 2.
Can. 4.

les and not of the holy thinges. Another Council decreed, that in the Ministers siknes: the Deacon should read, the homilies of the fathers. wherby appeareth, that that Couñcel, not so much as in the tyme of the Pastors siknes, suffred them to preach the word, but to read homilies: thereby assigning also, the greatest honor in doing any thing which the Minister vsed to doe in the church, in that he might read either the scriptures or homilyes. Chrysostom saith, that the

in act. ca. 6

Deacons had need of great vuisdome: althovugh the preaching of the vuord be not committed vnto the. And further sheweth, that yt is absurd, that they should doe boeth the office of preaching, and caring for the poor: considering that they be not able, to doe boeth thorovughly. yea, even immediatly after that corrupt sentence, which the Anf. wil needes farther vpon Ambrose: it is said, that in his tyme, the Deacons did

a In 4. cap.
ad Ephr.
b 5. Decade
Serm. 3.

not preach. Of this practis of the elder churches, we haue M. Bullinger that giueth a playn testimony with vs, that althovugh, the goodes of the church encreasing, there vuere beside the Deacons, Subdeacons and Archdeacons: yet that the Deacons remayned stil in their charge for the poor, and vuere not as yet mingled, vwith the Bishops or priestes, and vwith the order of those vubich tauught.

1689.

This being thus set, that which, for the straügenes, I called a monster: falleth flatly. for whē yt hath appeared, boeth by the word of god, and practis of the elder churches, that it be lögerh not vnto the office of the Deacō, to meddle with the mynistery of the word and sacramentes, yf yt be true, which the Anf. saith, that prouision for the poor by a Deacō, is not necessary vnder a Christian Prince: yt must folow, that the office of Deaconship vnder a Christian Prince is vnnecessary. which as yt ys absurd, so hym self (I think) wil not affirm yr: yf he doe, yt hath the same refutation, which the denial of the necessary of the office of Elders, hath had before.

Na althowgh yt were graūted, which he would haue, that the Deacons office were to minister the word and sacramēt: yet this point of prouisiō for the poor taken away, the Deacon is quite extinguished: cōsidering that there should remayn, no part of office, whereby the minister of the word, should be seuered. yf he say, that there should be differēce, in that the one might minister the supper, and the other not: beside that I haue shewed how absurd that is, he cā not so escape, for stil the giftes are al one: cōsidering that whosoever hath giftes of god to minister the word and Bapti, the same hath also giftes to inable hym, to minister the supper. whereas seing S. Paul separateth the offices by their giftes: yt were against reason to make the diuers offices, which haue the same giftes for their executiō. Beside that, in taking away that which he is cōstrened to cōfesse, to haue bene by gods institutiō, at the least a part of this office: he is manifestly cōuicted, of chāging and corrupting, yf not of vtter ouerthrowing the lordes ordināce. Els, let hym shew vs, what tittle of the scripture he hath: whereby yt may appear, that the ministry of the word and Baptim (which he surmiseth to belong vnto yt) should be perpetual, and the prouision for the poor temporal.

Rom. 12. 6

p. 592

So also appeareth, that the *cōtradictiō* is vnanswered which was laid vnto hym: in that in the last book saying yt ought not to be takē aw. 17, in this and the other, he saith that this part is not necessary. for thus should yt not be the office of a Deacō, instituted by the holy Apost. but another functiō, forged by D. whiggist. This assertiō of his, being straūg: his reason wherupon yt is grouded, is yet further owt of fashiō. for he contenteth not hym self, to say that mē may deuise as good away for the prouision of the poor, as did the lord hym self: oneles in this behalf, he set vp the wisdom of men aboue the lordes. For this doeth he playnly in effect affirm, when he saith, that the poore may by other lawfull and politick meanes, be better provided for: cōsidering that yt was the lordes own order, established by the Apost. where, beside that his reason, is a demaund of that in question, and that the vnturth therof, hath bene^a before noted: I wil answer further owt of Esra, where there is a notable story, touchig a matter not much vnlike. for after he had receiued of kīg Darius, boeth precious vessels and other giftes for gods seruice: being now in iorney frō Babylō vnto Ieru.

^a in the former part of this book and in the preface. Es. 7. 13. etc.

Esra 8. 15.

Esra 8. 25.

salem, and vnderstanding, vpon view of his company, that there were not of Priestes and Leuites a sufficient number, to whome he might commit this treasure: stayed there with his whole suit, vntil such tyme as he had recouered, a competent number of the church men. For that this was the cause of their sending for, appeareth by the yssu, of committing the treasure vnto their custody.

vers. 28.

And albeir there might be some other vse of them at Ierusalem, beside this cariadg: yet that their presence was necessary in this respect, it is manifest, not onely because otherwise he might haue giue order, that they should haue comen after, withowt staying so great a company, for their sakes: but especially vpon the wordes of Esra, which assigneth the cause of theyr election vnto that charge, to haue bene, for that the money and plare being consecrate to a holy vse, yt behoued them which were likewise consecrated, to haue the custody of yt.

Now, if the Anl. should sit in iudgment of this act of Esra, and iudg by his Canon law, which he hath here set down: this godly learned Priest, hath already receiued the blak stone or sentence of condemnation. For were there not as faithfull, and as wise for that purpose in the company, as ether the Priestes or Leuites were? were there not of the Princes, which for their skil in fight, and for the trayn which folowed them, were more able to make head with the enemy, that should giue the attempt to take them away: then were ether the Priestes or Leuites? finally, is it not a meer superstition, to stand thus vpon the difference of a tribe or family, with los of tyme, and expens of money, in so great a company?

But the Priest, appealeth to that court, where the canon of the holy scripture, sitteth Iudg. which because yt teacheth, that the safty and prosperous succes of thinges, depend vpon the blessing of god, and that that blessing is especially giuen, where thinges are doen according to his institution: the same restoreth his righteousnes agayn, and giueth hym the white stone of absolution: for that the weaker, and more vnlikely, hauing the calling of god thereunto, is mo-

re apt, then without that calling, the strongest Sampson that can be got. So that, if in common reason, the Collectors were fitter then the Deacons, which is vnttrue (considering that the same may be ecclesiastically ordeyned Deacons, which are Collectors) yet, forasmuch as it is the vnrepealed and vnrevoked order of god, that the Deacon should doe this: yt ought to be preferred, to al the inuentions of men, how faier and colourable soeuer they appear.

But of the confutation of this, enowgh is said: especially, considering that beside the continual practis of the church, with the common consent of the learned boethould and nue, M. Bucer hath labored this point particularly, in the behalf of our church: which sheweth, that *this office must of necessity be restored, as yt is described. Act. the vi,* if England wil receiue, the true discipline of Christ.

Bucer de regno Christi
in 4. ca.
ad Ephes.

Hereupon also, considering there be poor in euery church: the vse of this office in euery church, is manifest. For further confirmation of which point, the reader may haue recours to that I haue proued before: that in euery church, according to gods institution, there ought to be a Bishop: especially, when the Ansl. hym self wil not deny, but the Bishop and Deacon should goe togither. Likewise, vnto that which hath bene sayd of the Eldership, in this behalf: considering that some of the reasons, are common to boeth. As for the first of his exceptions, that the Deacons of one city, may serue al the whole Dioces, yt is to far owt of square: considering that for one onely church, and that within one citie Ierusalem, there were seuen.

diuif. 3. page 690.
In the former part of this booke
Tract. 6.
chap. 3.
In this part
Tract. 3.

His second, that in scripture yt can not be shewed, that Deacons were placed any where then in cyties: is first so reason negatiuely of autority, not in the question whether yt ought to be doen or no, but whether yt was doen: which nor we alone, but hym self also condemneeth. Secondly, if this be a reason to bar the churches, which are not in cities, because there are none specified but in great cities: the he shal by the same reason, bereue them of their Pastors: considering that there is neuer a smal town, of which yt is any more said, that yt had a Pastor, then

114 DEACONS OFFICE ABOVVT THE POOR
that yt had a Deacon.

apag. 339.
Ad Philad.
olph.
Thirdly, he saith that the same can not be shewed (onles he be greatly deceiued) in any auncient writer. wherein he giueth suspitiō, that he toke not his wares by tale, but in gros: otherwise, he might better haue knowen what he hath suffered his^a book, to be stuffed with. For yt hath examples of countrey churches, belonging to the church of Alexandria: which had boeth Elders and Deacōs. And his own Ignatius, whom he wil haue Iohn the Apostles scholer: affirmeth, that *euery church ought to haue this office of Deaconship.*

His comparison of this reason, *there vwere Deacons at Ierusalem, therefore in al churches,* with this there be preachers in Cambridg, therefore in al England: is vnæqual. For yt was not nakedly so propounded, but warranted with reasons: *in the at the Apostles labored after the cōformity of the churches.* so that the proof, that there was such an office in one, is proof, that there was in al: or at least that there ought to haue bene, which is al one, to the matter in hand, his answer wherunto is before confuted. Therefore, the comparison had bene iuster with this: that the men in the city haue two handes a peece, therefore they in the countrey haue so to: and if any haue not, that there is a fault. The next is answered, so is the next to yt.

In the first
mer part 6.
Tract. and
3. cap.
Tract. 8.
chap. 2.
Diuis. 9. p.
641.

To the reason I alledged, *that the church may be at as smale charges with a Deacon, as with a Collector, seing that yt may make of the Collector a Deacon:* he maketh no answer, onely he couereth hym self, vnder colour of the admonit: which (ironically as I iudg) saith that *euery parish, can not be at cost, to haue boeth a Curat and a Deacon:* considering, that yt requireth, boeth a Pastor and a Deacon, in euery congregation. althowgh, to cut of occasion, abowt their meaning herein, I wil not strue. The second chapter of this tractat, is answered before.

In the 3. Tr
act. diuis. 3.
p. 637.

Seing then, the Apostle separateth the office of the Deacon, from the ministry of the word, making them diuers mem-

bers of one whole: and seing that in the perfect diuision of the ministry of the word, he is not remembred: seing also the Apostle describing his qualities, requireth not that he should be able to reach: Again, seing that in executing his office towards the poor, together with the function of preaching, he should be charged with more; then the Apostles them selues could doe, and had need of greater giftes, then the Pastor: last of al, seing boeth by iudgment, and practis of the purer churches, the Deacons haue bene ether altogether shut out from preaching, or being permitted to preach, haue doenyt vpon a nue grate, ouer and aboue the calling, of a Deacon: I conclude, that the Deacon hath no calling of god to preach the word, and by the same reason,

that he hath none to administer any Sacramēt:

which later conclusion shal further ap-

pear, in the next Tra-

ctat.

THE ELEVENTH TRACTATE, AGAINST THE CORRUPTIONS in doctrine, touching the holy Sacramentes.

The first chapter whereof is, against the sacriledg of private persons, and vñemen especially: in administering the holy Sacrament of Baptim, as it beginneth pag. 503 of the D. book.

Divis. 11.



Leaving to the readers iudgment, vpon the reasons alledged, whether the meaning of the book be to admit baptim by Midwiv- es, for as much (as I trust) there shal no such horrible profanation be suffered hereafter: let him obserue how the An. because he hath once vndertaken this cause (cou- ertly as he dare) continueth the defence thereof. I wis, of folies the shortest are best. yt had bene better for him, to haue laid his hand vpon his mouth: or rather in confessing of his fault, to haue giuen god the glory. But levs see what he bringeth.

Math. 28.
19.

To that which was alledged out of the place of S. Ma- thew, that yt makech as much against baptim by vñemen, as against there preaching: he answereth, that by that reason, Pastors may neither preach nor baptiz, for that they are no Apostles: wh- ich foloweth not. For the Pastor succeding vnto the Apost- les, as touching preaching and baptising in their proper ch- urches: haue by the same place authority to doe boeth. For further answer whereto: I refer the reader, to that I haue wri- tten ^a before. And I think, there is not so much as one of the godly writers, ether ould, or nue, which speaking of the or- dinary

a In the for-
mer part p.
369. line
30.

dinary ministry vnder the gospel, whether it be to stablish
or ouerthrow thinges pertyning to it: vseth not the places,
that were first spoken to the Apostles alone. As for M.^a Cal-
uin, he vseth this place expresly, which the Adm. doeth: to
proue that wemen ought, at no hand, to baptise, but *onely*
the Ministers ordeyned to preach the gospell: the same doe-
th M.^b Beza. yea the Anf. him self, to proue the Bishops saying
to those he ordeyneth *alledgeth these wordes, receiue the holy*
gost: which notwithstanding were first said, by our Sauour
Christ, vnto the Apostles alone: so that the Anf. frowardnes,
is here vntollerable. Nether is it any thing excused by Zuing-
lius. For, althowgh baptism be not instituted here, which was insti-
tuted in the ministry of Iohn Baptist, nor here be mentioned a-
ny circumstance: yet the minister of that institution, which is
no circumstance, but a subordinate efficient cause, may wel be
appointed.

*a Inst. book
4. chap. 13.
sect. 22.*

*b Quest. de
Sacram.
quest. 116.
Pag. 227.*

For confirmation hereof, I alledged *that the ministe-
ry of the word and Sacramentes, ioyned of god together, o-
ught not to be pulled asonder*: and therefore cyted exam-
ples, *wherin we see obserued continually, that the same
were Ministers of boeth together*, whereunto fyrst he answe-
reth generally, that examples proue not: which is ^d before ans-
wered. The vnto the particular example of the *Ark*, he ex-
cepteth, first that if that were a sacrament, the Minister may make sa-
cramentes, for that Noah made yt: as if it ought to be so straung,
that the Minister ministerially and subordinately, accordi-
ng to the institution prescribed of god, should be said, to
make the sacrament. For as yt is often tymes said, that the
Priestes made the sacrifices: So, the Minister in vsing the wa-
ter, which was common before, vnto that vse, and after that
sort, which Christ hath appointed, maketh yt holy and Sa-
cramental water. Nether ought yt to be more straung vnto
him, that the minister should after this sort make the sacra-
ment: then that he should *saue his hearers*,^f that he should

*d In the for-
mer part p.
155. &c.*

*Leuit. 9. 7.
22. et 14. 19.
&c.*

*e 1. Tim. 4.
5. say. &c.*

harden their heartes, close vp their eyes, stop vp their eares,
 &c. at which thinges, the scripture ascribeth vnto the minister.

Secondly he saith, *it had no promise of eternal life, nor was a seal of any promise:* boeth which are vntrue. For it confirmed Noah in the promise that god had given, that he should not be drowned, with the rest of the world. And as the promises, made of temporal blessinges vnto the fathers, extended them selues vnto the euerlasting: so the sacraments to confirm those promises, were sacramentes to confirm the, in the hope of eternal life. This doeth S. Peter confirm, which teacheth that the preservation of Noah in the Ark, was the same to him and his, which baptism is to vs: to whome, the Anl. doeth in this point, directly oppose him self.

1. Epist. 3. 21

Thirdly, he addeth, *that it was a figure of the church, and therefore no sacrament:* which foloweth not. For the bread and wine in the holy supper, are so a Sacrament of the body and blood of Christ: that they are neuertheles, Sacramentes of the church represented thereby, in that, "as many cornes make one loaf, and many grapes one cup of wine: so many members, make one body of Christ, which is the church. Nether is the example of the miracles, vnaptly alledged: for they be signes to confirm the word of god, as are the Sacramentes. therefore whosoener can shew, that Ministers of the word ought onely to be Ministers of the signes, wherby it is confirmed: sheweth, that they onely must be Ministers, of the Sacramentes.

1. Cor. 10.

To proue, that the forbidding of them, from the ministering of the word, is their forbidding from the ministring of the Sacramentes: I brought an argument of contraries, *for that S. Paul being* bidden to minister the word, as in thinges which goe together, did without further commandement, minister the Sacramentes: which was, belike, as a pill, that he could not wel swallow, considering that he answereth nothing. And if this, be not a good argument, then there is no commandement in the scripture, to bar wemen from being publik ministers of the Sacramentes: for it is no where expres-

expresly forbidden them, to minister the sacramentes, but onely to minister the word. Yf therefore the godly learned, haue iudged them vnmeet, to minister the sacramentes, because the holy scripture hath disabled them, to minister the word: yt foloweth necessarily, that none may haue power to minister the sacramētes, which hath not also to minister the word. for otherwise, if those might publikly minister the sacramentes, which can not doe the word: wemen by reason of their sex, are not so shut ow, but that they may haue entrance into that ministry.

Against this, and to proue, that there may be ministers of the sacramentes and not of the word: he referreth me to his pag. 483, where are cited *Chrysostom, Ambrose, Martyr and Caluin* vpon these wordes, *Christ sent me not to baptize, but to preach.* For answer wherunto, first it must be vnderstanded, that when S. Paul saith, that he was not sent to baptiz: his meaning is not, that he had no maner of sending at al to baptiz. For so should his own mouth condemn hym: as one which had vnderaken to doe that, wherunto he was not sent: considering that he confesseth in the same place, that he baptized certein how shoulde. what is then his meaning? Verely euen that, which he declareth by his practis: that he was rather sent to preach, then to baptiz. And of such negatives by comparison, the Ans. could not be ignorant: seing boeth he hath otherwhere made mention of them, and it is a thing which a yong diuine, and he that hath yet the pap in his mouth, may easely vnderstand. As when it is said, *receiue my discipline, and not siluer.* Likewise that *thy name shall be no more called Iacob, but Israel:* that is to say rather discipline, then siluer, rather Israel, then Iacob.

Prov. 8. 10.

Genes. 32.
vs. 28.

Now, seing S. Paul did boeth preach and baptiz, by auctority of god, and verrue of his calling: al may see, that no man can cōclude of this place, that one may be minister of the sacramētes, and not of the word. if any thing cā be cōcluded, it is: that some may be occupied in administering the word, more thē in the sacramentes. And this is also an answer to that

alleged owr of Zuinglius, towching Christ teaching and his disciples baptizing; considering that the disciples preached also althowgh not so much as our Sav. Christ.

Secondly, in so great numbers of men and wemen to be baptized, if to the end that the Apostles cours of preaching should not be stayed, others had that charge to pour on the water, which were no Ministers of the word: that was in the beginning, before any ordinary ministry of Bishop was erected in the churches: and therefore nothing perteyning to our quæstion, which inquire, what owghr to be the ordinary and settled gouernment of the church. For is it credible to a man of any iudgment, that ether the Apostle would commit, or these writers would say: that he committed the office of baptizing, vnto those which were not Ministers of the word, passing by the Pastor him self.

Albeit, where there was no Pastor to assise the Apostles: I see not, why the help that others, which were no ministers of the word, gaue in that administration, should be properly called baptizing: no more then he which serueth the Pastor, ether in carying abowt the bread, or reaching the cup, can be said to haue ministred the lordes supper. So that, the Apostle S. Peter, hauing preached of the vse of baptim, and pronounced the wordes of the institution: althowgh he poured not the outward element of water with his own hand, might wel be said, to haue baptized them al. Beside that, nothing hindereth; why the wordes Act. 10. *he commanded them to be baptized*: may not be expounded, that he commanded water to be brought, wherwith they should be baptized.

Howsoeuer it was, yt could not be, as the D. saith very dangerously owr of Ambrose: for that he would not vouchsafe to doe it him self, other ministers being present: considering that the ministry of the holy sacramentes, being of the same nature with the preaching of the word, is of greater excellency, then any man vpon earth is worthy to handle. Beside that, seing he aloweth of Ambrosius place to the Ephesians, which affirmeth that al men preached in the Apostles tymes: he can receiue no bene-

benefite of him in this place. For if *al* did preach, *as* *uel* as baptiz: then it is true which I say, that none had the ministry of the sacramentes, but he which had the ministry of the word withal: and vnttrue which he affirmeth owt of Ambrose, that some were ministers of the word, which were not of the sacramentes.

Likewise is the testimony owt of M. Beza (wherto I haue answered before) flat against hym in this cause: considering that his iudgment is, that the Deacons did boeth preach, and administer the sacramentes sometyme. And as there is no harmony berwene hym, and his autorityes: so is there none, berwene the sentences of his autors, which he hath mashed together. For where some say, al: other say, that Priestes onely baptized, where he saith *Musculus* doeth alow, that some should minister the sacramentes, which can not preach: yt is very true, and further, that he would rather haue yt doen by them, then by those that can preach. But his ground, is vpon the misvnderstanding of A. ct. the 6: whilest he toke *the ministring to tables*, which is the prouision for the poor, for the ministring of the lordes supper. The foundation therefore of his assertion, being naught: the assertion yt self, can haue no place.

In the Translation of the Deacons.]

The place of the 1. Timoth. 5. is^a answered: ^b so is his question. To^c return again therefore to his demaund. where he asketh, what point of Anabaptism it is, that women may preach in the church, when there is no other that can, nor wil? I answer, that yt approcheth to that braunch, whereby the Anabaptistes hould, that mē may preach withowt an owrtward calling of the church: onely, if they think it needful.

^a In the translation of the presbytery.
^b In the former part p. 371. line 10 c. diu. 3. and 4. p. 306. 307.

Vuhere I obiected, his building vpon examples, of a few particular persons, vvhich alowuech not ours, although they be grounded vpon the general vse of the churches in the Apostels tyme: he answereth, that he buildeth no necessary rule, but onely that yt may be doen vpon like occasion. But this is but a vayn shift. For those extraordinary actes whych are comendable, were doen ether by expres commandement, or by special direction of the spirit of god: the

obedience whereunto, was not at their choise to doe, or to leau vndo. So that, if the Ans. wil haue these examples, to be the directers of baptism by *midwiues*: they not onely may, but ought to doe yt. And if there were any such case of necessity, as he vntruly pretendeth, and that yt might in such a case be ministered by women: it were absurd to leau it in the choise of the Midwife, whether she would minister it or no.

But note (I beseeche yow) what horrible confusion, he bringeth into the world, by this saying. For if extraordinary examples doe proue, that *such things may be doen in such cases*: then may priuate men execute malefactors, because Phinees did so: and men may borrow and neuer pay, as did the Israelites. If he say, that he addeth vpon like occasion and circumstance: it is true, but thereby he meaneth, yf like need or necessity be. For if he mean as he ought, hauing a particular commandement of god by word, or a rare and extraordinary instinct by the spirit of god: his answer is nothing to purpose, considering that he wil not (I think) say, that the Midwiues haue any of these two: and if they had, they doe it not in respect of the former example, but onely by reason of the extraordinary, ether commandement, or motion.

His example of the Samaritan woman Iohn 4, is friuolous: that she should become a *publik preacher*, which had not yet learned her catechism, nor was scarce owr of her Christian A.B.C. where it is manifest, that she did nothing, which belongeth not to euery one: that is, that we should exhort one another, to goe where the knowledg of Christ is to be had: so that, she did onely, as it were, to wth the bel, to draw the Samaritanes to our Sau. Christ, that he might preach vnto them. Nether doeth his other example, of the women Math. 28 which preached the resurrection, help him. For if that may be called a *publik ministry*, it hath an expresse commandement of the lord, by the Angel. which commandement, as oft as Midwiues can shew, we wil acknowledg their ministry lawful: otherwise the general commandement, which we are bound to folow, is direct against their preaching, which being shewed of me, is vnanswered by hym. So that here he
merely

1. Cor. 2:3.

Math. 28:7

1. Cor. 14:

34.

2. Tim. 2:13.

merely triflcth, often sayng, that there is nothing against the baptim by women, and neuer answering the scriptures alledged, wherby it is generally forbiddē the, to deal in these matters.

To that I concluded of his wordes (women may preach, if there be no man that either can, or wil) that *women by that meanes haue his licence to preach in diuers places*: he answereth it needeth not, seing the scriptures are read in al places. But that is but an escape: considering that althowgh they haue a reader, yet they haue no preacher, reading not being preaching, as I haue shewed. And who seeth not, that many with vs, for want of teaching, ly in horrible ignorance of the truth: so that, by his rule, this is the tyme, in which women may teach openly with vs.

In the fore
mer part
Tract. 3.

But here again, he opposeth M. Calvin, which saith there is a tyme wherein a woman may speak. Yf he mean in her own hows, or otherwhere priuately, I graunt: if publikly in the church, vpon an extraordinary calling, I graunt that also: otherwise I can nor graunt it, for the reasons before, and after alledged. And that M. Calvin, had no such meaning as he pretendeth: appeareth, in that he wil at no hand, admit baptim by women: to whome, althowgh he oppose Zuinglius, yet he sheweth not, nor (I think) is able to shew, that he alloweth, of baptim by Midwives.

Dini. 5. and
6. p. 107.

lust. 4. booke
of K. chap 13
sect. 20.

The next diuision, which sheweth that *godly women neuer take the ministry of the word, but by extraordinary calling from god, approued either by miracle, or some notable yssu*, (saith he) is needles, as that wherunto he agreeth: which is not so. For hereby is condemned, the baptizing boeth by wemē, and other priuate persons whatsoeuer: as that which hath no such calling, and approbation of god. The next to it, sheweth his pouerty: which endeuoring to defend the baptim by women, was ignorant of the principal bould of that cause: and was needfully met with for their sakes, whom that might trouble.

In he next, he would insinuate, that they may baptiz in the hows: for that S. Paul biddeth them teach in priuat places. where, if he had made his argument iust, and to clasp wel together:

he should haue concluded, that they ought to teach their howshold in priuate places, therefore they ought to baptiz in priuate places: and they ought to teach their families ordinarily, therefore they ought to baptiz their families ordinarily. thus must the argument be cut owt, according to his measure: and he may as wel say, that a woman ought to doe the same in the holy supper. But the knot is not yet loosed, my answer whereunto is, that if there were any priuate sacramentes, as there is priuate teaching: I would accord vnto him, that wemen hauing power to teach priuately, might also minister the sacramentes priuately. But because that the holy sacramentes are publik, as is the preaching: his argument, hath no force. For in what place, wil he lodg this argument: a woman may doe a priuate act, therefore she may doe a publik. The diuision folowing, being euil seuered of him from the next chapter, whereunto it belongeth: I leau, vntil I come vnto that matter.

Now, it may please the reader, to turn vnto the, chapter pag. 516, which is also of this point in hand: towching the person, by whom this sacrament should be administred. where first mark (I pray yow) a wily distinction, which in effect is, that he defendeth not baptism by wemen, but improueth the Adm. that is disallowed yt: as though one could improue the one, and not defend the other. And vnles he had brought the example of Sephora, to mayntein baptism by wemen, it had bene fondly alledged: considering that the wordes of the Adm. are of the practis of the Apostles tymes, an exception against which, fetched from the tyme which was 1000 yeares before, might seme to come from him, whose wittes were not at home: especially, when the question is, what was doen, and not what ought to be doen, as he hym self now pretendeth.

Secondly he saith, *he wil not contend with me in diuers thinges in this diuission, for that he misliketh their error, which condemn infantesthat be not baptized, as much as I: which is not so.* For he saith, that the lak of baptism, may seme to be a probable token and sign of reprobation, which is boeth vntrue, and perillous: considering that not the want, but the contempt or neglect onely of the holy Sacra-

Sacrament, can draw any, the least apparance of the lordes wrath. Nether is that ether neglect, or contempt preiudicial to the infant, but to the parentes onely, whose fault that is. which notwithstanding, can be none, where they seek to thir vttermoſt, that yt may be baptizd of the miniſter of the church, orderly, and conueniently: no more then it was preiudicial, ether to the childe, or parentes vnder the law, when the infant died, before the eight day, which was the tyme appointed, for the adminiſtration of the Sacrament of circūciſion. For as the eight day, was to them: ſo is a conuenient, and orderly tyme, to vs.

Yt is therfore a shameful dealing, that he maketh vs here to ioyn with the *Anabaptiſtes*: which reiect childré from baptim, vntil they be able to make profeſſion of their faith. whereas we confeſſe it owght to be miniſtered, with al conuenient ſpeed: ſo it be by the miniſter, whome god hath ordeyned for the ſame purpoſe. In which accuſatiō of *Anabaptiſm*, with vs, he windeth vp alſo (as it were in one bottom) the reformed churches: where it is not permitted, that the infant in any caſe ſhould be baptizd, but by the miniſter. withal, the reader may perceiue, how idle he is, which tranſlateth a great peece of *M. Caluin*: to proue that, which none denieth. whom alſo, he goeth about to oppoſe to him ſelf, which is of the ſame iudgment with vs, in this behalf: althowgh, there be not ſo much as a tittle in the wordes he ſetteth down, bending that way.

*a Inſt. 4. bo
o Chap. 15.
ſect. 20.
Lib. epiſt. 4.*

Yt may wel ſtand, that this profanation came from the Gentils, from Victor, and from the *Papiſtes*: Victor borrowing it of the heathen, and the *Papiſtes* of hym. For boeth popery is like a bundel of corruptions, which being picked out of ſundry tymes and places, it hath cocked vp together: and the Pope is like a hog, which when he cometh into a garden, leaning the ſweet flowers, taketh him ſelf alwaies to that, which is moſt filthy in al the place. otherwiſe, the D. might deny, any corruption almoſt, to be *papiſtical*: ſeing they haue few, whereof ether paganism, or declining from Chriſtianism, hath not bene the firſt founde.

To that I alledged, to proue the vnlawfulnes of the cir-

*Diniſ. 3. pa.
317.*

Inft. 4. 60-
oK chap. 15
Act 1, 22

cumcifton by Moses wife, *for that she did it, in presence of her husband and a Prophet*, which is M. Caluins reason: he opposeth the note of the bible printed at Geneva, that he could not doe it, *because he was sik, and that the Lord required it then.* whether he was able or no, I wil not strue: but that the lord required circumcifton, if there were no ordinary minister for it, doeth not appear. For, as it was an order of god, that the male childe should be circumcised the eight day: so was yt also his order, that he should be circumcised by a minister. Now, how can it be shewed, by that the lord strake Moses, that he would therefore, haue this ordinance changed: when as the siknes sent, was a correction for the breaking of one of his orders, and not a trumpet blown, to cal them to the breach of the other.

And what if (as it cometh to pas) the lord had, as yt were, stricken Moses by siknes in the childe, or that the childe, being of discretion, had hym self willingly wanted circumcifton: owght the childe therefore, by and by, with the present hazard of his life haue bene circumcised? no verely. But as this siknes, should haue instructed boeth father and son, to repent them of the former negligence, and to purpose the amendement of yt, when the childe should be able to abide the wound: so the siknes of Moses, was for that end sent, that he should repent him of the former negligence and amend it, when it might be according to the order appointed.

To that alledged, *that she did it in a koler:* he answereth not. To that *that Moses recovery is no proof of the lawfulness of it, considering that vwhen thinges are measured by the euent, the good are condemned, and the wicked iustified oftentimes:* he answereth that the euent oft declareth the thing, which is but to wast winde. For if it doe oft otherwise: it can serue for no reason, or allowance of that circumcifton. And if the iudgment by the euent, be to be taken, it is there, where the causes doe not appear: but here the cause of

of circumcision, which is the institution of god, is able to try the matter. where also appeareth, how affamished he is, to finde contrarieties in my booke: in that he supposeth variance in this, that here, I call *Moses a prophet*, and in another place, say that the *priesthood* was taken from hym, and given to *Aharon*: which is to foul an oversight. For boeth, there were Prophetes, which were no Priestes nor of the race of Priestes: and the tyme of the deliuerance ouer of the Priesthood vnto Aharon, was long after the tyme, here spoken of.

Against that I affirm it a necessary point of the Sacrament, that yt be ministred by a Minister, he maketh many owtryes: but they be not these lowd clamours, which can gain the cause, where there is so deep silence of reason: and where owr of the scripture, not so much as one sily reason, is once pretended. Therefore, to cut his comb, that he crow not so lowd hereafter: he hath flatly betrayed his cause, in that, not able to alledg one reason owr of the word of god, he placeth the strenght of this cause herein, that against baptizing by lay men in the tyme of necessity, we haue (as he saith) no scripture and he hath learned men for yt. For first, in that he can bring no reason owr of the word of god, why a lay man or woman in tyme of necessity (as he termeth yt) may baptiz: yt is manifest, that he owght not to haue set yt down. For this is a matter of doctrine, and a matter of faith: euen in that narrow signification, that he taketh matters of faith. this is none of the variable ceremonies, which alter by the diuersity of tymes, of countreis, and of persons: and therefore by his own rule, here an argument of the authority of the scripture negatively, is good: so that here it is a good argument, the scripture commaundeth not that lay men or wemen should baptiz, therefore they may not baptiz.

Disf. 4. p. 518.

Beside also, that he doeth vs wrong, in saying, that it is *auouched* without proof. It might haue contented him, to haue said without good proof: for proof there is, whatsoever

Heb. 5. 4.

yt be, where, that which he affirmeth, *that the scripture doeth not forbid lay men to baptiz*, is an vntruth: considering it forbidde-
th that any should take *honor to him self*, but he *which is*
called as was Aaron. which sentēce doeth manifestly sh-
ut out, al priuate persons from this administration: seing yt
is a singular honor, in the church of god. As for that string,
which he continually runneth vpon, that *in tyme of necessity, it*
may be admitted: yt is but a plain asking of that in cōtrouerfy.
For, it being confessed, that baptism is necessary, whē it may
be administred according to the order which god hath orde-
yined: the state of the question is, whether there be any
such necessity of baptism, as for the attaining thereof the o-
rder which god hath set in his church, of administring it by
a publik minister, owght to be broken. Of the same sort, is
his oftē idle talk, of the *refusal, neglect, or contempt of baptism*: as t-
howgh, there could be any of these, in this case. If he can
shew, that wemen, or lay men owght to baptiz in such tyme-
es, and that god hath ordeyned, that in default of a Minister,
they may lay to hand: then let him talk his fil.

1. Sam. 17. 11

But that I am assured he can not, the contrary rather may
be seen: that the lord hath condemned such rashnes, as may
appear by the examples of Saul and Vziah. For what grea-
ter apparance of necessity of sacrificing, could there be: th-
en when Saul toke vpon him, to sacrifice. And how probab-
le reasons, in the iudgment of men, doeth he bring to defe-
nd his fact: as that the people would otherwise haue forsa-
ken hym, that the Philistins pressed hym, that Samuel came
not within the tyme appointed. Likewise what greater ap-
parance of necessity: then when Vziah stayed the ark, ot-
herwise like to haue fallen. yet (these necessities notwithstanding) forasmuch as they toke vpon them, that wherev-
to they were not called: they receiued, the reward of their
bouldnes. whereas here there is (as I haue said) no danger: so
that the ordinary meāes be not neglected. And verely it is al
one, as if he should say, that if there be no magistrat at ha-
nd, or none that wil doe his dutie in executing iustice agai-
nst a murtherer: that then a priuate man may take vpō him,
to hang the murtherer.

2. Sam. 6.
6. 7.

Now

Now where he propoundeth, to proue two pointes, the one that baptim by lay men is lawfull, the other, that although they were no fit nor lawfull Ministers, yet that the baptim is lawfull: to the end the reader may haue more light wherewith to iudg of these matters, or euer I touch the second, I wil rid his argumentes of the former point. for he hath confusedly blinded and meddled them boeth together.

His authorities here, for the moste part, are idly set down: as those which I confessed before, when I graunted the auncienty of this corruption. But seing they are here: I wil speake a word with them. First owr of Ambrose vpon Ephes. 4. is cited, *that al baptized*. If this make any thing, to proue baptim by lay men: it proueth not onely, that they may baptiz in this pretended ryme of necessary, and priuately, but that they may daily, ad publikey baptiz: so that he, by this meanes, wil haue lay me ordinary Ministers. Then, let the reader obserue, how vntruthfully he dealeth with hym. For in the same place, it is conceyned, how in the ryme wherein Ambrose liued, it was not *permitted vnto lay men, nor vnto clerkes them selues*, which were an inferior order of church men, to baptize: so that this Autor maketh directly against him, affirming that although it were so then, yet that it is no direction for vs now.

Augustin foloweth, another of his witnesses, in this cause: whose iudgment is herein flat against hym. For when he dowreth, whether one *baptized by a lay man, ought to be rebaptized*: it is manifest, that he alloweth not, that a lay mā should take vpon him to baptiz, but onely standeth in doubt, whether that baptim, being so vnduly ministred, ought to be counted for baptim. Otherwise, if he had houlden the ministry of a lay man lawfull: there had bene no place vnto his doubt, whether the baptim be good or no. And therefore the D. durst not set down his wordes: but caried them thre or fower diuisions further, where they serue hym, for the second point in controuersy.

Hys third witnes, is *Irom ad Luciferianos*: which maketh

2. li. contra
litteras
Parricid. 13

apoc. 48.
b Cyprian. ad
Inbasianū.
e Nomb. 16.
Leuit. 10.

d Brev. in
quæst. de
sacram. quæst.
217.
e Bulling. 1.
Decad. Ser.
8.
f In the se-
cond part
of the last
Tractate
and third
chap.

not to proue, what was lawful by the word of god, but what was permitted then by the church. There remain therefore Tertull. and Zuinglius, which doe affirm yt lawful: to whom, if the matter should be tried by authority, he hath his own Ambrose, and Augustin to encounter with. Chrysostome also, as him self^a citeth him: which wil giue none leau to baptiz, but a Priest. Ad to these^b Cyprian, who althowgh he erred in rebaptization, yet proueth by substantial reasons,^c of the vengeance of god against Chore, Dathan, Abiram, and of the sonnes of Aaron: that *onely the ministers of the church, may baptiz*: secluding thereby a lay man, althowgh he be neuer so catholik. I leau his Denys, which is hereful for vs, and come to the later writers: where he hath beside M. Calvin before alledged, ^d Beza, and ^e Bullinger with others. Beside that whatsoeuer, or whosoever shall be alledged afterward, to proue that the Sacramentes ought to be celebrated in a publik assembly, serueth to bar al private persons and especially (by the Di. own confession) women, from this administration of Sacraments.

Now, it may please the reader, to turn ouer the leaf in his book page 521: where this question is yet pursued, and examples brought of lay men which preached in Origins tyme. where it is first to be noted, that the Ans. is contrary to him self: which page 139 and last section, denieth that *any man may preach the word, no not so much as to shew a proof of his ability, vnles he be at the least admitted into the ministry*. Yf he haue an admittance, to the ministry of the word: how is he a lay man? As for that he addeth, *it was upon occasion*: I would know what occasion there could be then, when the churches were builded, and an order set, why lay men should preach. Or why might not those Bishops, which gaue lay men leau to preach, haue ordeyned them ministers of the word: seing the Bishop onely (by his opinion) had then the ordeyning of them. Was it not as easy for them, to haue made them Ministers of the word, and so to haue kept the order of god: as to haue sent them owt in the quality of lay men, contrary to that order: so that, his drift seemeth to be to bring in a disorder a-

and confusion, into the church of god.

Then I answer, that although they were not duly chosen, yet were they not mere lay men: considering, that they had an ecclesiastical calling, such as yt was, euen the Bishops admission: vnles he wil haue al the Ministers with vs, lay men, which haue onely the same admission. The place was brought of me before, not that I approued it in al pointes, as I also noted: but to shew in what estimation that election was had, which was made by the Bishop alone.

Here, vpon that I said, that *Baptism ministred by an heretical Minister, is good*: he thynketh it to be rather good, when it is ministred of a lay man, that is a member of the church: which is a foul error. For an heretical Minister, so long as he is suffered to enioy his ministry, and not deposed therefrom: is boeth a member of the church, and a Minister of god, although boeth and euil member, and an euil Minister. And, it is as much, as if he should say, that the execution of a malefactor by a priuate man, which is honest: is rather lawful, then by a publik Magistrat, which is a briber. withal, let it be noted, that here the Ans. boeth contrary to the truth, and contrary to that hym self professeth, hangeth the effect of the sacrament, vpon the goodnes or naughtines of the Minister: in that, in this respect, he preferreth the sacramēt ministred by a priuat mā, being good, vnto that which is ministred by an euil man, although he be a publik Minister. The rest in this diuision: ether hath had answer, or requireth none.

Dini. 7. 4.

531

Dini 8. 2. 2.

p. 532.

It had bene (as I said) *a gros error*: if M. Bucer had iudged it meet, that women should baptiz. And whether the Ans. would haue had hym so vnderstood, or no: I leau to the readers iudgment, vpon the discours in boeth his booke. Nether can it want, some skar of error: to alow of the title of priuate baptism. for, although it were cōueniēt, that the childe should be baptized in the hows, when there is danger to bring it to the church: yet, for somuch as that ought not to be without a cōueniēt nombre of the faithful, and without the publik Minister, the baptism is not (as also it can not be) priuate, but publik. As for the reasons, they haue bene answered: and

come to be answered further, in the treatise of administration of the sacramentes, in priuate howses. How vnworthy a thing it is, that he should *charge vs with private vuringes, vvhich he kepeth in his study, leauing his publik vworkes*: let the reader iudg.

I made mention, of other *gros absurdities*, of M. Bucer: least the excellency of his learning and godlines, should cary the simpler sort to beleue any thing, contrary to the truth. And yf it be iudged of the godly, that I might haue spared that speech: it is a thing, wherein I wil not stand against them, in myne own defence.

Disi. 10 p.
323.

Here, first he asketh, *where Augustin disaloweth baptism by women*. althowgh these wordes of myne *doeth not alow*, be not so full: yet, in that, talking of this surmised case of necessity, he neuer cometh so low, as to the baptism by wemé, but stayeth in that which is ministred by lay men: it is manifest, that he disallowed the baptism by women. For otherwise, if he had thought, that women in that case might haue baptized: it stoed him vpon to haue taught, that in defaut of a lay man, a woman might be taken: seing that, in his iudgment, the saluation of the childe, stoed thereupon. when he doth reth also, *vvhether it ougth to be ministred again, vvhich was ministred by a lay man*: he could hardly leau any doubt, of the vtter misliking of baptism by women. whereunto serueth, the practis of his tymes, which was (as hath bene shewed) in such cases: *to run to the church, with their children*. His other question, cometh to be answered afterward.

Contra E-
pist. Parm.
lib. 2. ca. 13.

Disi. 11 p.
324.

Tom. prim.
Can. 100.
a in the for
mer part p.
385.

Against the fourth Councel of Carthage, which *forbid-*
deh vwomen to baptiz: he runneth for aid to Gratian, the common falsifier of the good canons, of whome I haue^r before spoken. Althowgh if the answer be true, which he frameth out of this forger, that *she may not baptiz in publik*: forsomuch as al baptism is to be ministred in publik assembly, and that

that euen then, when it is ministred in the hows, it foloweth
 that a woman may neuer baptiz. And to the intent, the Ans.
 may know his error the better: let hym repair vnto M.^r Bul-
 linger, who citeth this canon, to condemn al maner of bap-
 tizing by wemen. Here also, let it be noted, that albeit the
 Answ. seing such consent of the learned against baptim by
 wemen, dare not flatly meyniteyn it: yet, where he finedeth
 any thing to defend yt by, althowgh neuer so base, he for-
 getteth it not.

a Decad. 2.
 ser. 2.

To that alledged, *that the breaking of the orders of god,*
whereof one is, that the minister onely should baptiz, the
other, that it be doen publikly, confirmeth men greatly in
that heresy, that al are damned, which are not baptized:
 he answereth nothing. Likewise, to that, *that if a man cou-*
ld not be saued without baptim, yet we might not there-
fore break the order of god, he answereth also nothing,
 but wandereth idly in talking of the necessity of baptim,
 which we confesse, as hath bene^b before declared. Where, a-
 gainst his absurd saying, *that the teaching of this kinde of priuate*
baptim, implicth no more the tying of saluation vnto the sacrament, then
to teach that children should be baptized before they be able to answer for
them selues, I replied that *the baptim of young children, hath*
ground in the scripture, but baptim by lay men or wemen
hath none: he answereth, *that this confirmeth his saying.* wherein,
 the reproch of trifling, is to easy, to set forth his vntollerab-
 le abusing of his reader. For to haue answered, he ought to
 haue taught, a rule out of the word of god, whereby it mig-
 ht haue appeared: that a priuate person, may take vpon him
 in this pretended case of necessity, to doe that which god
 hath not committed, but vnto the Minister: so that here, it is
 manifest, that he had neuer a knee to bow vnto the truth,
 but was like that beast, which hauing neuer a ioynt in her
 leg, must rather break then bend.

Disi. 12. a-
 nd 13. p. 123

b. in the 2.
 and 6. diuisi-
 ons of this
 chap.

Alon.
 Caesar. li. 6.
 de bel. gall.

To that I alledged, *of the continual, and almost gene-*

sal practis of the church: he answereth, that *lay men* from the beginning haue bene permitted to baptiz: whereof let the reader iudg. In the mean season, he is able to shew no practis of baptism by wemen, but in the extreme ruines of the church: otherwise we should haue bene sure to haue heard of yr. Howbeit here he asketh wholly, *what order of god is broken in priuate baptism:* euen the same which is broken in priuate preaching. So that whatsoeuer hath bene^a before spoken of the church preaching, that it ought to be publik and not priuate: serueth in like maner, for the holy Sacramentes. The next diuision, must rest in the readers iudgment.

a In the former part p. 72 &c.

Now remaineth the other point which is, whether baptism administered by one which is no Minister, althowgh against the word (as yr is conteyned in his pag 58 &c.) be yet auailable. the D. saith yea. his first reason is, *that otherwise many should goe vnder the name of Christians, which were neuer baptized: and so* (saith he) *I may proue my self to be no Christian.* where I deny the argument, and withal desire the reader to take heed of the venom which, he going abowt in other places to hide, brake owt here at vnawares. In an other^b place, he said that it is a probable sign of reprobation, if children dy without baptism: but here he setteth down flat, *that they be no Christians, which are not baptized.* So that, the children of the faithfull, by his doctrine, are not Christians, before they be baptized: and consequently condemned. whereas the truth is otherwise, that if he be not a Christian, before he come to receiue baptism: baptism can make him no Christian, which is onely the seal of the grace of god before receiued. And what wil he here say, to those in tymes past of Thessalia, with whome the sacrament of baptism^c was celebrated but once a year, namely at Easter: were al the children paganes al that while? what wil he say to that tyme, wherein they receiued it not, but at their death: were they also al the tyme of their life paganes? I graunt, boeth the customes naught: but in the mean season, he shal doe the good Emperours, and other good men great iniury, in saying that they were heathen, or no Christians.

b pag. 52.

c Sacra. 2. li. chap. 22.

His

His second reason is, that there must be by this mean, some general rebaptization: which is the flat reason of the Anabaptistes, and in deed plain Anabaptism, that for a dower whether some be baptized or no, *also should be rebaptized.* For thus they proue, that men must be rebaptized: because (say they) they are not assured, whether they were baptized or no: as it is reported of Zuinglius. But it is enough for me, which am assured of the fauour of god in Christ Iesus, the thing is self whereof baptim is the sacrament: that I know my self to have bene born in that people, where the common vse is to administer baptim by a publik Minister, such as he was. So that, vnles he can shew assuredly, that I was not baptized by such a one: the want of baptim, shall not hurt me: seing that I nether neglect it, nor contentm y^e.

Zuing. lib.
de baptis.
Tractat. 2^a

And if he could shew, that I was not baptized: yet the case of rebaptization is not so clear, as he maketh y^e. considering that Dyomisius the great and famous Bishop of Alexandria, when one came vnto hym, which sware that the baptim he receiued of the heretikes, was nothing like the catholik baptim, but full of horrible blasphemies, and desired to be baptized of him, for that he was troubled in his conscience: said that *he durst not baptiz him*, adding that *for somuch as he had often said Amen vnto the shankes giuing in the church, and receiued the holy supper of the lord: that he should therevnto content, and comfort hym self.* Yf the Anl. had but such an autority, vncontrari- ed of other: he would quickly shape vs ovr, a definitiue sentence. howbeit, I stay not thereupon: onely I bring it, that w^h hé such a case should befall, we come not vnto this remedy, withowt inquiring into the matter, and that y^e be not doem vpon the D. bare word.

2^a Esai. 7
lib. cap. 2^a

Vuhere I alledged that the Minister is of the substance of the sacrament, considering that it is a principal part of Christs institution: he answereth, that the essential form, is to

a pag. 521.
521.

b In the ex-
amination of
the D. cen-
sures.

baptise in the name of the father, the Son and the holy ghost: which being kept, the Sacrament remaineth, by whomsoever, or howsoever it be ministred. This he fathereth of Augustin, and Zuinglius: whereas, nether of them goeth further then to the person, by whome yt is ministred: so that he hath here falsified them. Beside that I haue^a shewed, that Augustin standeth in dowt, whether baptism by a lay man, be available or no. where, by all likelihood, he was out of dowt, that that which was ministred by a woman, whose vnaptnes herein is dubble to that of a lay man: was of none effect. he citeth also M. Caluin: but vtterly to another purpose, then he meaneth. For where he sheweth, that the goodnes or euilnes of the Minister maketh not, nor marreth not the sacrament: the D. pretendeth, as though it were not to be esteemed, whether he were a publik minister or no, which is a mere abusing. For further answer, I refer the reader to that^b already answered: so doe I, for answer to that of Ministers which crepe in without calling, vnseasonably spoken of: likewise for the cauil of rebaptization.

Now, if the reader compare the answers of his together: he shal see, that the Ans. him self, hath clean ouerthrown his own groundes. And first of al this, that the being of the sacrament hangeth onely hercof, if the form of wordes, *I baptize thee in the name of the father &c.* be kept. For to proue that the being of the sacrament, dependeth not in any respect of the person which ministreth yt: he alledgeth first, that so we should be alwaies in dowt, whether we be baptized: which maketh stronglier against this, that the being of baptism dependeth of the vsing of those wordes *I baptize thee in the name of the father &c.* then against this that yt dependeth vpon a publik Minister. for al may vnderstand, that yt is easier for a man to know, that he was in his infancy baptized of a publik Minister: then to know, that the Minister then vsed these wordes, *I baptize thee in the name of the father &c.*

Another reason is, for that the force of the sacrament is not in the mā, but in god him self, his spirit, and free effectual operation: and therefore abuseth 1. Corinth. 3. what is Paul &c. which is rather to proue,

proue, that the being of the sacrament dependeth not of the vsing of the wordes, *I baptize the in the name of the father &c.* forasmuch as S. Paul speaketh there, of the vocale ministry, whereof this is a part, wherein the D. hym self placeth the being of the Sacrament. And in deed, the drift of his reason is, that there is no owrward thing whatsoener, necessarily required in the being of the Sacrament: which is a shameful error.

Howbeit, let it be, that the vsage of these wordes, is the onely essentiall form: what shal be the material cause? For there must be aswel a matter, whereof the sacrament must consist, as a form whereby it is: and as wel is the material cause of the sacrament a substantiall cause, as ys the form. For euē as a thing can not stand withowt the form: so can yt not stand withowt the matter. Now when the one is as necessary, to the constitution of a thing, as the other: let him shew me, why a fault in the form, or departing from the wordes, should more destroy the nature of the sacrament, then a default, or departure from the matter, which is the water. And verely for my part, I would rather iudg him baptized, which is baptized into the name of Christ, withowt adding the father and holy gost, when the element of water is added: then when the other wordes being duly kept, some other liquor is vsed.

This also is declared by his own example of the lue baptized with sand: in that yt was decreed, that he should haue v-
water poured on hym. whereby appeareth, that yt is vntrue which he saith, that the sacrament alway remaineth, what error soeuer be committed, when the form of wordes is retayned. For there the wordes were kept, and yet the sacrament was not supposed, to be ministred. Although the example otherwise, in my poor iudgment, be vnfound: that a man hauing the wordes said at one tyme, and the Element powred at another, should be iudged baptized. For it is as much, as if a man receiuing the bread in the church at Easter, and the cup at the Natiuity: should be therfore said, to haue receiued the holy

holy supper of the lord.

Isa. 1. 7.

Therefore, howsoever some learned and godly, giue some liberty in the change of the Elementes of the holy sacramentes, yet I doe not see, how that can stand: considering also that the prophet threatening a general dearth of corn, wyne and oyl, sheweth, that the Priestes should wepe and lament, for that boeth the meate offering, and drink offering should ceas. whereas, nether the offerings needed to haue ceased, nor the Priestes for that to haue lamented: if they might for wine and oyl haue vsed water, or for the beastes of the land, taken the fishes of the sea, or other creeping thinges for their offerings.

Mbr. E. 1. 10.
Calu. p. 85.

Hauiing thus spoken of the matter, that it must necessarily be such as the institutiō of god hath prescribed: let vs come to the Minister, which is a subordinat efficiēt cause. whome seing I haue also proued (whatsoever he say) to be instituted the onely minister of the sacramentes: let him shew me, why the breach of the institutiō in the form should make the sacramēt vnauiailable, and not the breach of this part, for if this be not also necessary, and of the being of the sacram: then when two goe together, if one speak the wordes of the institution, although no man powr on water, but god onely by rayn from heauen, yt is baptism. And if it be baptism which is ministred of a childe in sport (which thing M. Farel deriderh as *a mere toy*) then if a mad mā, with minde to hurt, doe speak those wordes in powring water vpon his head, which is not baptised, it shal be baptism also. further, if it be administred by him, which is by profession a Turk: it must, by his rule, be a good baptism. so we shal come to the dotage of the papistes, which imagin that the Shepard in the field cōsecrated their host; in saying cerceyn wordes of the institutiō of the supper: which was the cause why, after ward, they would haue the mūbled vp in secret. These thinges beīg absurd, it is cerceyn that the D. rule, that it is baptism by whomsoever it be ministred: is crooked: But whē none cā wash vs from our synnes but our S. Christ, and none can represent his person in that outward sacramēt of the inward washing, but he whome our Sav. Christ hym self hath appointed: if we wil receiue the benefit of
the

the holy seal of baptim, to assurance of our conscience, that we are washed frō our synnes, we must haue the publik minister. If it be said, that this is to ty men so streight to the outward meanes, and that for somuch as it is Christ that washeth from sinnes, there is les matter who be the Minister: I answer, that as our Sa. Christs blood, being the spiritual matter of the sacrament, and that onely wherewith we are purged, yet we may not therefore lak the water, which he hath ordeyned: so althowgh he be he which alone washeth vs from our synnes, yet we may not therefore lak that outward minister, which he hath appointed.

And if the wil of a Prince, doe make that onely to be his seal, which he hath appointed for that purpose, so that althowgh another ether withowt or against his wil be made, of the same matter and faschion, and in al thinges like yt, yet the same is none of his seal: how much more owght the wil of god, which is, that onely those should minister the sacrament, which haue a publik calling thereunto, haue that autority. And, as by the seal, which the Prince hath set apart to seal his grauntes with, when it is stollen, and set to by hym that hath no autority, there groweth no assurance vnto the party that hath yt: so if it were possible to be the seal of god, which a woman should set to, yet for that she hath stollen yt, and put it to, nor onely withowt, but contrary to the commandement of god: I see not, how any can take any assurance by reason thereof. If it be said, that the Princes confirmation afterward, maketh even that stollen seal, which was set to, of force: I answer, that where yt can be shewed, that baptim by wemen is confirmed of god, there I wil graunt the like in yt. hetherto may be referred, the pursuit of the former comparifon. For as a priuate man, kylling a murtherer, hath hym self murthered, and executed no iustice, because he had no calling thereunto: euen so, those which withowt al calling haue taken in hand to baptize, haue made a prophane washing, and ministred no sacrament of the lord.

That a distinction hath bene kept in names of offices, v-when the offices the selues haue not bene distinguished, or at

least not so thoroughly as they owght: is an easy thing to shew, if it were to great purpose. But yt is enough for vs, that the D. hym self can not deny: but that baptism, which is ministred, by him which they cal a Deacon with vs, is ministred by a Minister of the word: so that there is here, no danger of rebaptization.

Diuis. 5. p.
510.

I alledged, that *part of the institution (as that which toucheth the wordes of the holy Trinity) being obserued, and not this, it is no more baptism, then the papistes communion is the supper, where one peece take, the other is left.* whereto he answereth, that the cup is of the substance, because it is expressly commanded. So is this of the Minister also commanded: therefore by his own answer, of the substance of the sacrament. But (saith he) I can not shew a commandement, that a Minister only shal celebrate the Baptism, or els be no Baptism: no more can he in so many wordes, that if the cup be not receiued, it is no supper. But yf his proof be sufficient, because the lord hath commanded that yt should be receiued: my proof is also, that haue shewed the same in the ministring of baptism: especially seing the breach is not in the circumstance, but in the causes.

He alledged further, that circumcision ministred by such as were no Priestes, was good: I graunt, if it were doen by those which were simple Leuites, if yt were doen also by Prophetes which were no Priestes: But if he can shew it good, doen by those to whom it belonged not, then he saith some what.

Diuis. 6. p.
510.
a Rom. 10.
85.

To that I brough out of S.^r Paul, that he can not preach which is not sent: he answereth it is vnderstanded of the extraordinary calling: as though it were not aswel required in ordinary callinges, that one be sent, as in the extraordinary. For althowgh, there be diuers sortes of sendinges: yet that the Minister be sent, is required of al. So that althowgh S. Paul should there draw that disputation, vnto the sending of the Apostles: yet the rule wherby he confirmeth the Apostelship, is general. For a Pastor can no more preach now, in a par-

a particular congregation withowt a sending: then an Apostle could then, in al the world. The wordes I added, *no not althovugh he spake the wordes of the scripture*, be no such addition, as he surmiserh: seing they are necessarily conteyned, in the Apostles sentence. For when him self denieth not, but that one which is not sent, may speak the wordes of scripture, and the Apostle saith, that the same can not preach: it foloweth, that one not sent, althovugh he speak the wordes of the scriptures, can not therefore be said to preach.

He procedeth further, saying that *as it is the word of god which is preached by minister, or other: so is baptim true baptim, by whomsoever it be ministred.* as if he had already gotten, ether that whosoever speaketh the word preacheth yr: or that it were already baptim, withowt the publik minister, boeth which are in demaund. Moreover, if he can proue, that the washing with the element, withowt any to apply it, is a sacrament, as the word is the word, althovugh no man handle yr, or speak of yr: then I wil graunt, that which he saith. But if it be no Sacrament, but when it is browght into vse, and the vse be defined to be such as is said: then yr is apparant, that there is a great difference, betwene the word and sacramentes, in this respect.

Last of al, as he, which taking one part of the wordes of the scripture, an leaving another that should goe with yr, propoundeth not the word of god, but his own idle fancy: euen so, he that keepeth one principal part of the sacramē, leaving another behynde, ministreth no sacrament of god, but a deuise of his own head. Now, where he would draw this cause into hatered, in that *there is (as he sayth) no learned man of this iudgment*: althovugh the reason be weak, and yr vnmeet, that the trwth should be mistrusted, because she can synde no suertishyp emongest men: yet, if that wil help hym, he hath M. Beza which doeth præcisely affirm, that *the baptim which is ministred by a priuate man (much more by a woman) is vterly void.*

Libell. 2^o
quest. in Sa
cra. quest.
139. 1^o

Seing then they onely are bidden in the scripture to administer the Sacraments, which are bidden to preach the word, and that the publik Ministers haue onely this charge of the word: and seing that the administration of boeth these, are so lincked together, that the denial of licence to doe one, is a denial to doe the other, as of the contrary part, licence to one is licence to the other: considering also, that to minister the Sacraments, is an honor in the church, which none can take vnto hym, but he which is called vnto yt as was Aaron: and further, forasmuch as the baptizing by priuate persons, and by wemen especially, confirmeth the dangerous error of the condemnation of young children, which dy withowt baptim: Last of al, seing we haue the consent of the godly learned of al tymes, against the baptim by wemen, and of the reformed churches now, against the baptim by priuate men: we conclude, that the administration of this Sacrament by priuate persons, and especially by wemen, is merely boeth vnlawful and void.

There remaineth another quæstion, whether the infants of papistes, are to be receiued to baptim. Of which, as of a thing more doubtful amongst the godly learned, because I wrote priuately and more at large: when I came to the confutation of the D. book in that point, I passed by yt, with mynde to take afterward my reply thereunto, more commodiously from the discours I wrote of yt. Howbeyt, the trwth is, vntil I came to the place of the printing, where I had not his book with me: I forgot yt. Yf therefore in answering, I ether pas by any weight of reason, or ascribe any thing to hym or otherwise then trwth: I desire the readers gentle support herein, ether vntil his next answer, or els vnto another opportunity, when the argumentes of boeth sides may be more fully debated. Vnto the reason that I alledged owr of ¹ S. Paul (to my remembrance) he answereth nothing: but onely opposeth M. Bezas authority in his epistles, which yf they had nor come forth whilest his book was in making, yt seemeth, that he had bene vtrterly destitute of answer. His reason owr of hym, that the papistes are to be compared with the Israelites, which sel away from their religion, and not with

2 Cor. 7.

14.

with the Idumeans: can nor help hym, unless he first shew, that the infantes of those Apostatas were lawfully circumcised. For, if they were not circumcised by gods order and institution, but rather at the lust and pleasure of those which, being fallen away from the covenant, ceased not so put to the seal, as yf they had bene stil within the covenant: yt foloweth that, in this respect, there is no more suc-

cour for the Papistes in their resemblance *with such Is-*

raelites, then when they are matched with

the Idumeans or Isma-
elites.

THE

144

THE II. CHAPTER OF THIS
TRACTATE: OF THE CORRYPTIONS
in doctrine about the holy communion, be-
ginning pag. 526. diuis. viij. of the
D. book.



1. Cor. 11.

a diu. 8. 530

b in 9. diu.

c Genes. 10.
10. 25.

Mongest diuers reasons brought, to pro-
ue that the whole body of the church, sh-
ould (so much as may be) communicate
in the holy supper together: he cauilleth
at that alledged, owt of S. Paul, saying th-
at he blameth those, which did contentiously sepa-
rate them selues: whereas, the Apostle vnder
one kinde, noteth al needeles sundring of the members o-
ne from another, in that holy action. That owt of S. Mathew
18 of two or three gathered in Christs name: ys answered. nether ys
it denied, but that two or three may communicate, yf the o-
ther wil not at al: onely yt ys said, that where the other wil,
althowgh not so often as is conuenient, yet that in such a ca-
se, the three should (for the reasons alledged, whereunto
he answereth nothing) tarry for the rest. ^a his next diuision,
is answered in the 9 diuision, which he taketh vp before, by
rending my book asonder, that he might seem able to say
somewhat: which ^b answer of myne, vpon how good ground
yt standeth, let the reader iudg, his reply whereunto, is sen-
seles. where also, his mervailing, that I saw, the ruelue were ma-
de Apostles after their first calling, argueth his want: con-
sidering that the ordeyning of them, to be Embassadors th-
roughout the world, which is the vocation of their Apost-
leship, was not, vntil after the resurrection. That which de-
ceiueth hym, is, for that he considereth not, that yt is the vse
of the scripture, in speaking of the beginnings of thinges,
to term them by the names, which they had at the tyme of
the writing, and not which they had, when that which they
wrote, was doen: as in the ^c names of Babel, and Peleg, &c.
the

the next, requireth no answer.

In the next, he accordeth that by ecclesiastical censures, and civil punishmentes, the rest of the church should be brought to communicate, with the three: where he manifestly forsaketh the book, which leaueth yt free, three seasons of the year onely excepted. And the truth is, yf it be conuenient, that yt should be celebrated oftener: yt is also meet, that there should be punishmentes, for the breach of that conueniency. his exception, against the proof of excommunication, for want of doeyng this duty, *that to cutt out his soul from the people, signifieth to put to death, and not to excommunicate: vttereth his want*, considering that the same commandement, was giuen to Abraham in the government of his hows, which was the church of god. And yet that no ciuil sword was put into his hand, ys manifest: in that, being a priuate man in the common wealth he dwelt in, he had no power of lyfe and death. But of this matter, he may learn further^a otherwhere. His obiections against the Adm. and my allegation of canons, ascribed to the Apostles: are^b answered.

Disi. 11. p. 32.

Numb. 9.

Gen. 17. 14.

a In the bo-
ok of the di-
scipline of
England.

b p. 170.

Disi. 12. p. 32.

That the outward vncleannes vnder the law, may be easier auoied, then the inward, which ought to kepe vs from the communion: being so generally spoken, is vntrue, and refuted by me, in the case of procuring the funeral of our friendes, to which we are bound: whereunto he answereth nothing. nether can the vncleannes of lyfe, which is priuate, and not openly knowen, hinder any: oneles yt be such, as men mean not to amend. That weaknes of faith, ought to withdraw vs from the communion, is a manifest vntruth: yt being instituted, for the strenghtning of the weaknes thereof. The examination of hym self, is required, not onely in the partaking of the communion, but also in hearing of the vuord of god: as whether he come with minde to be taught, and to folow, or whether he come of curiosiry, or of custome, or to please men, and such like. As for corruption of iudgment, want of instruction in the vse of the sacrament, open offenses, and al such disorder of life, as requireth separation by the churches cesures: they fal not into this case, where is dispu-

ted, not for what causes men ought to be put from the holy communion, but for what causes they may withdraw them selves, when they be, by common and good policy of the church admitted. Therefore, al this is but an abusing of the ryme, which is brought against that which I said: *that yf, being of the church, and able to examin them selves, they be not fit for the hearing of the vuord, nether are they fit for the receiuing of the comunio.* whereby also may appear, how vnworthily, he doeth now the second ryme: object contraryty with my self, so openly refuted, by expres wordes.

As for the reasons, which I alledged to confirm this sentence with, he once to wcherh not: whereunto, I wil ad the iudgment of the auncient writers: that he may learn to blush, which not contented to haue reprehended yt here, setteth yt in the beginning of his book, as a dangerous point, and palpable error.³ Chrysostom writeth thus of the supper. *homo vari-*

edst thou behynde? I am (thou saist) vnuorthy: then art
thou also vnuorthy, of the communication, which is in
the prayers. The like sentence he hath, in another of his ho-

milies, unto the people of Antioche.^b Ambrose saith, *he that is not fit to receive the bread of the supper, dayly: is not fit, once in a year.*^c August. speaking of this matter, sheweth that

ys the synnes be not so great, that one should be excommunicated for them, that then a man ought, not to separate hym self, from the daily medicine of the lords body. where.

unto ad M. Bucer, which disallowing the communion which is by the Minister ad one other, and withal shewing that the rest of the church, ought to be driven vnto y^e boeth alledgeth, and aloweth that sentence of Chrysostom, before rehersed. In the next diuision, *of the cause of the superstitious fear of coming to the communion*, let the reader iudge of: considering that, of the euil beginniges of *lenten fast*, I haue spoken before, and wil not suffer the D^r. to start away, by mo-

as Hom. 3. in
Ephes.

pōr (*μωρ*)
des, ης ὁ μω
τιχης τῆς
τρανιφύου
ανάβιος δ'
μι πὺς ἀκῶν
ημετῆς καί
παντίαν ἐνέ-
ους, τῆς ἡ
ταῖς ὑψηλῆς
b li. s. de Sa.
era. cup. 2.
cEp. iij. ad
Lannar.

Bucer. in cō
sac. Liturg.
Anglic. c. 3.

ving of other questions.

To this chapter belongeth, the rest of the 15 Tracta. where in the pag. 190 first diuision, for his saying, we read not that we men receiued the supper: he pretendeth M. Caluin and Zuinglius: but they excuse not his rashnes. For, althowgh they haue the same wordes, yet they match this cause, with others which are necessary, and which haue certein proof owr of the scripture, althowgh not in expres wordes: whereas, he matcheth ye with those thinges which are (by his own confelsion) indifferent and not necessary, giuing thereby to vnderstand, that there is no better grownd of the one, then of the other. which reason, being alledged to proue the occasion of triumph which he giuith here vnto the Carabaptistes, and Anabaptistes: he answereth not. The three next diuisions are answered.

Next vnto this foloweth another vchangeable doctrine as yr lyeth pa. 603 of the D. book. where, althowgh the Answ. dare not opely vndertake the defence of driuing of known papistes vnto the lords supper: yet, partly, in trifling with the proofes browght for the shutting of the ovr, partly casting in other matter of his own: priuily, and as it were vnder the ground, he maynteyneth his former rashnes, of saying, that the Admo. were good patrones of the papistes, for maynteyning, that papistes ought not to be thrust into the lordes supper.

There was alledged, that the scripture which forbiddeth 1. Cor. 5. 12
to haue any familiarity with notorious offenders: doeth much more forbid that they should be receiued to the comunio

To this he answereth, owr of M. Caluin: his maruelous vnfaithful dealing wherein, hath bene^a before noted. I say maruelous, because there can be hardly any, of so smal perceiuerance as not to vnderstand the difference, betwene the Anabaptistes which thereupon falsly gathered, that a man might not communicate, when any such open offender was admitted vnto the comunio: and betwene the Adm. which holdeth, that the papistes ought not to be admitted vnto the lordes supper, which is iustly concluded of ye.

^a In the former part p. 246. lin. 33.

To that, alledged, that our Sau. Christ instituted his supper amongest his disciples, and those which were within: he answ.

Dintf. 2 p. 6
604.

a In the former booke p. 168. lin. 16.
b 1. Co. 5. 12.

c In the former part p. 605. l. 26.

Disis. 3. p. 604.

wereth first, that Iudas was present, yet not of the church, but without which is a foul error. For, althowgh in some signification, he were not of the church: yet he was boeth within, and as towching the outward calling (wherof our question is) of the church also. But vnto this I haue^a alredy answered. Secondly, he chargerh me with a gilty conscience: for that cyting S. Paul, I nether quoted the Epistle, nor chapter: which how vnworthy an accusation it is, let the reader iudg. But if yt be a good argument, that he hath a gilty conscience, which leaueth the testimony vnquoted: let the face of his conscience be looked on, by the glas which I haue set before hym in an other^c place. How vntrue it is, that no papist with vs, is admitted to the communion, which he affirmeth: let the reader iudg.

To that I sayd, that papistes not to be admitted vnto the holy supper, or ought to be compelled to hear the vuord of god: he obiecteth as contrary, that I had said before, that if they be not meet to receiue the communion, nether be they to hear the vuord, which is a meer mispending of tyme. For I added expresly, and that twise: *As many as be of the church*, from which I had before, shut out the papistes.

d p. 2. no.

In that the *Admo.* *vuil not haue men come constreynedly to the holy Communion*: they take not away the punishment, against those which ought to present them selues. And their saying hath an easier defence, then his^d otherwhere: that the booke wil not haue men compelled, to come to the communion. For the punishment of such, is therfore taken: that afterward they may come in diligence, and good wil. But if (notwithstanding that punishment) yt be manifestly perceined, that they come with no affection, but *constreynedly*: then the Adm. would haue such put by: which is their meaning, and a iudgment agreeable to the word of god. to the rest in this chapter, I answer not.

Hereunto ad that of the examination of those, whose knowledg of the mistery of the gospel, is doubted of: as yt standeth in his booke page 592. which examination, he is not afraid

affraid to deny, to be necessary, or commanded by the word of god. his first reason is, because that in the Apostles tymes no such would offer them selues: which is a manifest vnt ruth, as may be gathered of that I haue^a said, and by that the seed of the vword of god, is^b taken out of the heart of diuers that profes the gospel, which notwithstanding, ether through hypocrisy in desire to be counted to haue the same knowledge with others, or insensibleness of not feeling their want, wil offer them selues. And if there were none such then, yet forsomuch as, there be such amongst vs: that answer is insufficient, considering that the scripture conteyneth remedy, not onely against the corruptions in the tyme of the Apostles, but in al tymes.

^a In the former part p. 244. l. 16.
^b Mat. 13. 4.

His second reason, that offering them selues so, it is their own only fault: is a crauing of that in question. For that it is onely their fault, and that the gouernours of the church haue no commandement, to look to yt: are the same in effect.

His third reason, that if yt had bene so necessary, S. Paul, would haue spoken of yt here especially, is to fond: considering that the Apostle writeth onely, ether of such fautes as were in that church, or of matters whereof his iudgment was asked. That also ownt of M. Caluin, is meerly idle. For it is one question, whether a priuate man, vnder coulor of an vnmeet person admitted to the supper, ought to withdraw hym self: and another, whether such a one, should be admitted by the gouernours of the church. his answer maketh also as much to proue, that known whoremongers should not be driuen to repentance, before they come to the communion, as known papistes: considering, that it belongeth not to priuate men, to take in hand the correction of them, when they present them selues.

Against that alledged, of the commandement to the Leuites, to prepare the people to the receiuing of the Pasouer, which was the same with them, that the holy supper is with vs: he excepteth, and that confidently, and with reproches, that it is abrogated, whose shameful dealing herein, let

Disis. 3. p. 192.
Cronid. 2. 35. 6.

a In the for
mer part p.
162. lin. 10.
and 220. l.
28.

al the world iudg of: considering that, by how much our Sa-
crament is excellenter then theirs, by so much, ought there
to be greater care and diligēce in preparing the people the-
reto. But of this, more hath bene said^a otherwhere. After he
excepteth, that the text is, that they should prepare, not examin: whi-
ch is frivulous, and preuented, in that I added, *that exami-
nation is a part of preparation*. So that he that commadeth
the whole, must needs doe the part: whereunto he answer-
eth not, but affirmeth yt manifest, that the Leuites vsed no such exa-
mination, of which manifestnes, there is not a letter in the text.
The contrary, by al likelihood, is to be intended: consider-
ing, that diuers of the people, nue come owt of ignorance a-
nd Idolatry, had need of particular trial. against which the
marginal note maketh note: seing exhortation may wel stand with
examination, and the nature of a note, is not to lay owt thi-
nges at large.

That the papistes may as wel vse this for auricular confession, is
so placed, that yt may be taken, that the Iues vsed auricular
confession, as a ceremony vnder the law, which is vntrue: a-
nd so yt is propounded, as if there were as good ground in
the word of that, as of thys: which beside the vntruth, is ou-
erturned of his own wordes, confessing that^b examination may
be: vnles he wil say, that auricular confession, may be likewi-
se. his argument, which he renounceth, is as I haue fra-
med yt: whereof let the reader iudg, as also of
the Admo. meaning.

b pag. 193.

c. du. 4. 523.

O F

178

OF THE AUTORITY OF THE C- VIE MAGISTRATE, IN CAUSES EC- clesiastical: Tract. the xviiijth and xxiijth, according to the D. page 694.

Here ys a proper place, where the D. (if he had bene able) should haue shewed, that I agree in this cause, with the Papistes: namely in the end of this treatise, where I shew, how far I stand from them in this behalf. Howbeit hauig (beside vntrow surmises) little or nothing aral to mayntein him self with, he hath, to strike a prejudice into the minde of the reader, and to set (as it were) a bias of his iudgment, to draw it vnto his side, here in the forefront set vp this vnttrue accusation: whereunto I wil answer, when I come to that place. Now for better clearing of this matter, the distinction betuene the church and common wealsh vnder a Christian Magistrate, denied by him: is to be confirmed.

Vuherin as towching the aurtority of the word of god, boeth owt of the ould Testamēt and the nwe: I refer the reader, to that which I^a haue writtē: sauing that the place of the Cronicles cometh after to be towched again. In the churches after the Apostles, and that vnder godly Princes: the same differēce, hath bene diligētly obserued, by the ecclesiastical writers. As when it is said, that the church and common wealsh, not onely suffer but flourish together: keeping this distinction, as wel in the churchs prosperity, as in her aduersity. Also, ^b that the houses of prayer, being restored to the church: other places vuere adiudged to the vse of the common wealsh. Likewise, ^c that there is one cause of the Province: and another of the church.

Yf he can not cōceiue, how this should be: he may be giue to vnderstand it, after this sort. that a man may, by excommunication, be sundred frō the church: which forthwith lee-

^a In the 7th
Tract dim.
8 p. 755.

^b Socr. 1. li. in
prefat.
Soc. 1. libr.
26. cap.

^c Enst. 1. li.
de vita Ec-
clian.

^c Aug. epist.
167. ad Au-
pung.

ferth not of necessity, his Burgeship or freedome in the city, or common wealth. Likewise, that the ciuil Magistrate may, by bannishment, cut of a man from being a member of the common wealth: whome the church can nor by and by, cast owt by excommunication. Again, when one is for his misbehavior deprived of his priuileges, boeth in the church and common wealth: albeit the church be, vpon his repentance, bound to receiue him in again, as a member thereof: yet the common wealth, is at her liberty whether she wil restore him or no. Finally infidels vnder a Christian Prince, may, vntil such tyme as they refuse instruction, be members of the common wealth: yet are they not therefore, members of the church. where, if the church and common wealth, were (as he saith) vnder a Christian Prince, al one: it should folow, that whosoever is a part of one, should needes be a part of the other: and contrawise, whosoever is cut of from one, must be cut of from the other.

p. 180. et
695.

His authority pretended against this distinction, owt of *Musculus*, that the Christian Magistrate is not profane: is to no vse. For, not onely the high dignity of the ciuil Magistrate, but the moste basest handicraftes; are holy, when they are directed to the honour of god: but to conclude thereof, that they are not distinguished from ecclesiastical causes, is to much vnadvisednes. For wil he conclude, that for because the gouernment of the hows, and the gouernment of the common wealth, are boeth holy: that therefore, the gouernment of the hows, is not distinguished, from the gouernment of the common wealth: or wil he say, because the company of a man with his wife in lawful matrimony is holy, that therefore it is a church matter?

2. Diuif. p. 4.
697.

This distinction, of the church and common wealth, vnder a Christian Prince, being so apparant in certein cases, there is no reason, why it should not be so, in the rest: which shal yet better appear, in this discours. where, commeth first to be considered, what he answereth to the place of the Cro-

2. Chro. 19.
707. 8. 21.

nicles: where, vpon that certeyn *Priestes and Lewites*, had the handling of matters perteyning vnto god, and certeyn others

others the matters perteyning vnto the king: I concluded, that the church iudgmentes oughe ordinarily to be handled, by the church officers. His answer hereunto is, that forsomuch as Iehosaphat the king, by his authority committed boeth ecclesiastical, and ciuil causes: therefore he had power him self of boeth. whereunto I reply, that he committed not those ecclesiastical matters, vnto the Priestes and Leuites, as those which he might haue reteyned with him self, or as a thing in his own discretion: but vsed onely his princely authority, to put in executiō, that which the lord had commanded. For yt is manifest, that at the self same thing which Iehosaphat did here, was commanded to be doen, in the law. And if this proue, that the iudgment of ecclesiastical causes perteyneth to the king, because he confirmed by his authority the ecclesiastical iudges: it proueth also, that boeth the ordination of Ministers, and the preaching of the word, belong vnto hym: considering that this very king, *as* Deut. 17. 8.
Or.
1. Cronicles
17. 7. 8. 9.

But let the reader obserue, how he hath here vtterly passed by the weight of my argument, which standeth in this, that the holy gost maketh this partition, that *some matters pertayn to god, and others to the king*: whereas, if the matters pertayning vnto god, pertayned also to the king, the partition should be faury. Nether by matters pertayning vnto the king, are vnderstanded those which pertayn vnto his own person, or his family, but matters within the compas of his princely iudgment: as appeareth, by the example of the *cause of blood*, which the scripture setteth down, verf. 10. especially if this place be compared, with that of Deuteronomy, where this example is put particularly, and opposed to the iudgment of *leprosy*, which then belonged vnto the priest. Deut. 17. 8

To the place in the *h* Hierues, that the high Priest is *h* Heb. 3. 1. appointed, *ouer thinges which appertayn vnto god*: he answereth, that the Apostle declareth, that those thinges are to offer giftes &c. which is nothing worth. For, the proposition is ge-

neral, wherupon the Apostle concludeth so much, as serued for the present purpose: otherwise yow may as wel say, that yt belonged not to the high Priest, to preach, because the Apostle mentioneth not that part of his office, in that place. Seing then it is apparant, owt of the Cronicles, that iudgment in church matters pertayneth vnto god: Seing likewise, it is euident owt of this testimony of the Apostle, that the high Priest is set ouer those matters in gods behalf: it must needes folow, that the principality or direction of the iudgment of them, is by gods ordinace pertayning vnto the high Priest, and consequently to the ministry of the church. And if it be by gods ordinance, apparreyning vnto the: how can it be translated from them, vnto the ciuil Magistrate?

That which I said, of *Leuites vsed to the iudgment of ciuil causes*, for that they could not al be employed to the ministry, considering that, so there should haue bene almoste for euery *xij mē a Leuite*: is barely denied, and nether the reason which I brought cōfuted, nether any of his set down. whereunto may be added the reason, why the Leuites not occupied in the church ministry: were willingly taken, for assistance in ciuil iudgements. which is, because they being better acquainted, with the law of god, then commonly the rest of the tribes: were consequently better seen in the iudicials, by which the common wealth of the Israelites was gouerned. And that al the Leuites, were not applied vnto the ministry, may appear by the example of *Banaias*, the high Priests son, high Constable or general of the host.

1. Reg. 4. 4.

Diuis. 3. p.
698.

Before I come to the Ans. arguments, I desire the reader to obserue, that although he hath owt of the auncient writers, borrowed certein places, to iust with those, which I haue taken from thence: yet owt of the holy scripture, whereof he should haue made the base and foundation of his defence, he hath brought nothing. But let vs see them such as they are. *Eusebius* (saith he) calleth *Constantine*, as yt were a general Bishop. That maketh no more to proue, that the iudgment of ecclesiastical

cal

cal causes, belonged vnto him: then that he calleth hym a *Doctor*, Enseb. 1. li. de vita Cōstan.
apointed of god to al nations, proueth hym to haue bene a
 publik preacher of the word. Rather, as he was called a *Do-*
ctor, because that the doctrine taught by the Bishops, was
 maynteyned by his autority, not for that he taught him se-
 lf: so he is called the general Bishop, for that he caused them
 to meerein Council, protected them when they were there,
 kept them in peace, maynteyned with his princely au-
 tority, that which was godlyly decreed, not for that he de-
 termined the matters hym self. This may also appear, in his
 epistle to the churches, where willing to draw credit vnto the
 decrees of that Council, he doeth not say that they were
 his, but the *Bishops decrees*. And in deed yt might more iu-
 stly be concluded, that he was a minister of the word by the
 one place, then by the other, that he made ecclesiastical la- Enseb. 3. li. de vita Cōstan.
 wes, of his own autority: considering, that the place browg-
 ht by him, is delaied and laid in water, by that he calleth h-
 im not a Bishop simply, but *as it yuere a Bishop*: where as,
 the other place is not so.

And it is further to be obserued, that the word *Bishop*
 is taken some tymes generally, for any ouerseer: and not o-
 nely for the church Minister. In which respect, Constanty-
 ne calleth him self a Bishop, but putteth a manifest differ-
 ence, betwene his Bishoprik and theirs: namely, that the c-
 hurch-officers were Bishops and ouerseers of *things vnit-* Enseb. 4. li. de vita Cōstan.
hin the church, and he, *Bishop or ouerseer of those that v-*
uere vnit hōvut the church. whereby he clearly also estab-
 lisheth, the distinction of the church and common weal-
 th vnder a Christian Prince. Herther also may be referred,
 that of Hillary: which exhorteth Constans, that he wo-
 uld prouide, that the gouernours of his prouinces vnder
 hym, *should not præsume to take vpon them, the iudg-* In lib. ad Constan.
ment of ecclesiastical causes: where also the same autor

further affirmeth, that the *common vnealth matters onely belonged vnto them.* Likewise that Ambrose saith: *That Palaces belong vnto the Emperour, but the churches vnto the Minister: and that he had authority of the common vualles of the city, and not ouer holy thinges.*

Amb. lib. 1.
Epist. 31.

That of Constantyne, and after of Iustinian, making lawes touching godlines, as against the worship of images &c. is idle, considering that it is nothing but an execution of that, which is commanded of god, and without the compas of thinges, which fall into the churchis consultation. For in thinges, which he is assured of, to be the vnuariable truth of god: who doubteth but that he not onely may, but ought also to mayntein them, with his authority. Sauing that, if there be a general doubt raised, what is the law of god therein: to the end that the truth may haue better cours, and that the conscience may be provided for, there is herein great caution to be vsed. For least that which is godly, should be doe vngodlily, that is to say ignorantly or doubtfully, and to the end that the autors of error (being conuinced) may doe les hurt, and finally to the end that the punishment of the obstinate, may be boeth more iust, and les grudged at: yt belongeth vnto the ciuil Magistrate, to cal (as did the godly Emperour Constantine) a council of the ministry, by whome, as by gods interpreters, the people may receiue a resolution, warranted by substantial groundes out of hys word.

Yet so far it is, that we suspend vpon the Councils determination, the putting in execution of such as he is assured to be the vchangeable commaundementes of god: that at boeth before, in, and after the Council, yea and howsoeuer they determin, we esteeme that the Prince ought to procure by al godly and conuenient meanes, that such lawes of god haue place: at the least that the contrary be not suffered, not so much as (if it might be) one onely hower.

That out of the Chalcedon council, that the orders there made were by the Emperours authority, because they cried long life vnto the Senate and Emperour: is vsufficient. For, although it was vnmeet, that in such graue meetinges, there should be vsed such
shou-

shoutings, as then appeared to haue bene the maner, when they liked or misliked any thing, which was more fit for stage playes, then for such a graue company: yet who seeth not, that there was cause enowgh, why thanckes should be giuen vnto the Emperour for his care, his paynes, and his charges in calling and confirming yt, althowgh nether the iudgment were his, nor appertheyned vnto him.

Now touching the places alledged by me, in the first, *gros ouersight* there is none: seing there is not a word in that place, which enforceth external buildinges. For in steed of that which is turned *buildinges*: the greek hath, *uorkes or affaiers*. *470* also for that, of *selling the buildinges*: there is no such thing in the greek, nether (as I think) ought to be. For the place, which (no dowl) is corrupt in Eusebius: may be restored out of Theodoret, that reporteth the same epistle. Howbeit whether it be vnderstood of the outward, or inward buildinges, I wil not strue: and I rather think, that it is of the outward, then otherwise: considering, that that seemeth to be more simple.

To the second, where the Emperour confesseth the Bishops matters, not to pertayn to him: he answereth, that the Emperour of modesty refused the determination. But what modesty is yt, to say that which is vntrue: or what modesty, to affirm that yt belongeth not to hym, which is (by yow) his office, and committed to him of god, especially vnto his subiectes? For it might haue more colour, if yow had said, that it were modesty for a Bishop to say: that to administer the word and sacramentes belong not to hym, but vnto the Prince. Beside that, yf he would haue shewed forth modesty: he would haue rather said, that he was not worthy, then to say *that it was not lawfull for him to doe yt*.

To that, that the Emperour would not determin of Arius heresy, but committed yt to the Synod: he answereth, that yt letteth not but that he had authority, sauing that, thereby he shewed his wisdom, in committing matters of doctrine to them, which are moste fit to entreat of them. A straunge kinde of wisdom, to put

ouer that which belonged vnto his office, to them to whose office that did not belong: verely this is not the wisdom, which commeth from aboue. For althowgh it be lawfull for a Prince, to discharge part of his burthen vpon others, for the more commoditie of his subiectes: yet, if this belong vnto him, as he is appointed of god the ciuil Magistrate, he can not put yt vnto any other, the vnto a ciuil Magistrate, as I haue before shewed.

Tract. 7.

Here also, I would ask of him, how the Councel of Nice was fitter to iudge of the matter, then the Emperour? was it by some singuler case, or by reason of their office of being Bishops? Yf (as needes he must) he answer, that they are by calling and by office, fitter to iudge of such causes: how must not that perrein vnto them, which are hereof, by calling, the fittest Iudges. For, althowgh there be found sometymes, some ciuil gouernour which hath more skil to iudge in church matters, then some Bishop, as also some Bishops to haue more skil in common wealth matters, then some ciuil gouernour: yet notwithstanding, neither the one, nor the other hath this kunning, by any gift incident into his office which he exerciseth. So that, the Answerer, in repuring it, *for wisdom in the Emperour, to commit these matters vnto the Bishops, as vnto the most able Iudges*, maketh a deep wound in the wisdom of god, whilest he supposeth, that god hath committed that to be doen by the Magistrate, whereof, by office, he is not the fittest doer: which is a voice, vnworthy of a very suckling, much more, of a Diuinity. And, that this is most properly belonging vnto a Bishop, it appeareth, in that the Apostle requireth, that he *should be able to conuince the gainsayers*: which he neuer required of the ciuil Magistrate: and notwithstanding would haue required yt, if the decision of such causes, had apperteyned vnto him. For the lord, calleth no man to any thing: of whome he requireth not giftes, meet to furnish his calling.

2. Th.

Not vnlike to this reason, is that in the diuision page

ge 701, which is: that for so much as the Ministers, are most able to decide of church matters, that therefore, the decision belongeth vnto them. whereunto he answereth first, that it is Hardings reason, but sheweth not, where it is to be found: where I alledging it, as his own reason, pointed hym the place, wherunto he answereth not a word. Secondly, he saith, that yt proueth onely, that it is most conuenient and necessary, that the ministers, while they be godly and learned, may haue the deciding of matters in religion. Here, if the Answ. had not fumbled, and faultered in his speech: we had had hym, if not altogether, yet very nigh consenting with vs. therefore, let the reader note, that whereas he hath borrowed boeth his answers, and al his auncient authorities from the Bishop and M. Nowel, without confessing any (one onely place or wt of the Bishop excepted:) in this answer, wherein the cheif point of the question doeth consist, he hath given them boeth the slip. For they boeth doe flatly confes, that as long as the Ministers be godly and learned, yt is necessary, they should decide these matters, that the Prince is commanded to haue recours vnto them in doubtful matters, that it belongeth to the Bishops office to decide of such causes: but that Christian Princes, haue rather to doe wth these matters, then ignorant and wicked Priestes, and that in case of necessity (meaning when the ministry is wicked) the Prince ought to provide for conuenient remedy: the very self same thing, which we maynteyn, in saying, when there is no lawfull ministry, that then the Prince ought, to take order in these thinges.

Now, because he dissenting from them, would yet seeme to be at one, he also hath set down, that it is necessary: but how? mark I pray yow, and yow shal see that, in stryuing against a manifest truth, he became speechles. Forsooth it is necessary, that they may decide: he durst not say

Defence of
the Apol. 6.
part. ch. 11.
diu. 11. and
12. ch. di. 4.
M. Nowel.
Tom. 1. p. 4.
35. 38. 34.
27.

that it is necessary they should, but that *they may decide*. where in saying that *it is necessary*, he leaueth no choise: again, in saying that *they may*, he destroyeth the necessity, which he had before put, leauing it in the Princes power, whether they shall or no. Thus as the *mouſe leauing faſt in the pitchbox*, in one ſentence: he affirmeth that a godly and learned miniſtery, muſt of neceſſity, and not of neceſſity, decide of theſe cauſes.

That which he adderth, that *the authority doeth as wel ſtil remain in the Prince, when the Miniſters decide, as when the Iudges determine of ciuil cauſes*: is vntrue. Yf, as he pretendeth, it were at the Princes choiſe, whether a godly miniſtery, ſhould decide of them or no, then yt were true he ſaith: but if it be true, which the Biſhop and M. Nowel ſay, that yt is neceſſary, that a godly miniſtery ſhould decide of them, and that yt belongeth to the Biſhops office ſo to doe: then the compariſon, is moſt vnequal. For the iudgment of ciuil cauſes, doeth ſo belong vnto the Magiſtrate, that he is not bound by the law of god, to translate yt vnto other. Nay the law of god, wil haue, that Princes them ſelues (ſo far as they may, and are able) ſhall bear their dominion vpon their own ſhoulders, and iudge the cauſes of their ſubiectes in their own perſons: conſidering that the ſcripture calleth al princes, Iudges, and ſetteth euery one a Throne, to iudge the cauſes of his people. Now (to return bak, where I leaſt) ſoloweth his answer to the Council of Conſtantinople: *that it is to late a testimony, being other in the year 549 or 681. which might haue place in this caſe; where the queſtion is of the Biſhops iuriſdiction, as that which in proces of tyme did owtreach: were it not confirmed, by other testimonies of the former age. In the firſt of which Councils, Menna the Patriark being preſident, it is ſaid that the decree of the Biſhops firm in yt ſelf, was confirmed by the Emperour.* Now ſeing the Biſhops, had then this authority: how much more, by his own confeſſion, had they the ſame, in the other which was later. And the ſame Conſtantine which the D. ſpeaketh of, giueth more to the Biſhops, then we doe: namely that he *would compel none*

to the truth, oneles they concluded some thing.

That yt was said, that the *Emperour confirmed the decrees of the Council*; and not that the *Emperour made the decrees*: serueth also wel for this purpose. For, if ether he had made them, or they had bene made vnder his name: they should haue bene said, to haue bene made by him; as decrees made by the Princis deputies, are said to be made by the Prince.

That which he addeth, of the *Emperour being moderator of the Council*, beside that yt proueth not his cause, considering that the Moderator had not al the authority: it is vnttrue, and contrary to the practis of Councils in al tymes: oneles by moderatorship, he mean the appointing of the tyme of the Councils assembly and dismission, the houers of their sitting, the ciuil punishment of them which behaue them selues tumultuously, or otherwise disorderly. If he doe, it is that which we willingly graunt: bur, which maketh nothing for this purpose.

To that alledged owr of *Ambrose*, *who refused to haue a church matter before the Emperour Valentinian*, first, he answereth that he was young: as though his tender yeares, could diminish his right: or that a Prince of 18 or 20 yeares ould, had not as ample authority as one of 40. Secondly, that he was not baptized: which was not, for that he refused baptism, but because the maner then was not to baptiz, before the hower of death was supposed to approach. For, the Arians them selues, doe not pretend any enmity, or refusal of baptism. And howsoeuer some haue alledged yt, yow might haue bene ashamed to alledg yt: which before, affirmed that Ambrose was meet to be chosen Bishop, notwithstanding that he were not baptized.

Diuis. 4. p.
700.
Amb. li. E.
pist. 532.

pag. 146.

The last exception is, that he was an *Arian heretik*: so that no equal iudgment, was to be hoped for at his hand. which is no sufficient answer: considering that Ambrose denieth the Emperour the determination of the cause, not for that he was a wicked Emperour, but because it was not *red in scripture*, nor

heard of before, that any Emperour, (and therefore nether godly nor vngodly) was Iudgouer a Bishop, in a cause of faith. which was not his iudgment onely, but the iudgment of other Bishops round about. Therefore, it is vntru, that Ambrose stayed him self chiefly, of a priuiledg graunted by Theodosius: nor onely, for that it was not lawful for Theodosius, to haue passed the right of the ciuil Magistrate, to the Bishops: but because Ambrose fetched his defence, from the scripture and auncienter tymes, then was Theodosius priuiledg. Beside that, if Theodosius had graunted that to the Bishops, which belonged vnto hym: his heir could be no more bound by his graunt herein, then the committing of ciuil iudgements vnto them, should haue hindred him to cal them bak again, into his own hand. So that, when Valentinian had declared, that he would haue the hearing of the matter hym self: that could not be, any iust defence.

Moreover, if it belong vnto the ciuil Magistrate, to iudg in causes ecclesiastical, no abuse or disorder of his, can de- priue hym of yr, so long as he remayneth in the ful estate of a Prince: no more then men can take away from him, the right of iudgment in ciuil causes, and erect another court against his, because he peruerterth iudgment; ether by giftes or fauour. Therefore, if it be true that the D. houldeth, that this right belongeth to Cesar: Ambrose ought to haue appeared, and to haue waited, what the Emperours iudgment would haue bene. If it had bene against the truth, then to haue answered as the Apostles to the Councel, *that he would rather obey god then man.* This may yet better appear, for that if the Emperour had sent for Ambrose, and giuen hym summonce, to shew what was his iudgment, without pretending to be Iudg in the cause: Ambrose could not haue refused yr, although the Emperour would after haue said, that he was an heretik. Last of al, thys being objected by Harding, that there is the same right of a Christiā Prince and of a Tyrā: is nor denied of the Bishop of Sarisbury. For the ordinance of god is one: euen as there is the same right of a

act. 5.

*part. 6.
chap. 12.
diuis. 2.*

of a heathen master, husband, and father, ouer a Christian seruant, Son and wife, as if they were Christian. And yt was an error, against which the Apostles labored: that priuate men, might deny vnto Princes and other their superiours, which did not their duties, thinges which, otherwise, were due vnto the. Nether ought the D. more to charge me with this saying, because Harding hath yt: then I charge hym with his opinio, of the same kinde in this behalf with Pigghius: who teacheth, another right of a Christian, and of a profane Magistrate.

Hier. 5. lib.
cap. 4.

The relation of Athanasius matter, to the Emperour: was (as may appear) because the moste part of the Bishops, were heretikes, ether Coluthans, Arians, or Miletians.

Apolog. 2.

That owr of Augustin, demaunding why the Donatistes made the Emperour iudg, if it were not lawfull for him to giue sentence in a matter of Religion: was onely to beat them with their own rod, not that Augustin allowed their fact, in making the Emperour their iudg: which is manifest in other places, where he doeth precisely reprove them for it: and cast yt in their teeth, that *they preferred the Emperours iudgment vnto the Bishops:*

a August.
in psal. con-
tra partem
Donat. and
Epist. 68.

when, notwithstanding, the Emperour gaue the same iudgment which the Bishops did, and was, for his godlines, the perl of al Emperours. Vvherein, it is also to be obserued, that Augustin in another place saith, that the Emperour, *not daring to iudg of the Bishops cause, committed yt vnto the Bishops:* and that he did, not once but twise. Likewise, that he was driuen by *the Donatistes importunity,* which

b Epist. 166

made no end of appealing vnto hym, to giue sentence in that matter: for the which also, he vvas to craue pardo of the Bishops. Hecherto maketh singularly, that Augustin putteth a playn distinction berwene these iudgmentes: saying of the Donatistes, which of their priuate auctority rushed vpon the catholiks, that yt vvas nether by ecclesiasticall law nor by the kings law: which were ridiculous, if (as the D. saith) the ecclesiasticall lawes, were also the kings lawes.

c Epist. 163

d Li. primus
contra lites
vras Parme-
nian. ca. 7.

That owr of Sozom. 4. lib. 16, ought not to haue bene alledged: considering that boeth the Emperour Constantius, which required to haue the ending of the matter, and the moste of the Bishops in the Councel of Syrm, which agreed vnto his request, were infected with Arianism. Likewise, that owr of Socrates 5. book, cap. 10, is idle: seing nothing is doen there by Theodosius, which is not confessed to belong vnto the Magistrate. The next is answered before.

*diuif. 6. pa.
702. Or. al
so the first
diu. p. 624.*

Vuhere I pressed him with his own wordes, affirming that the church hath authority to make ceremonies: he answereth that he included the Prince, as cheif gouernour of the church: which is not sufficient. For ether the Prince alone, must be the church, or else one of his sentences, goeth to ground: ether that which saith, that the church hath authority, or this affirming that the Prince hath al the authority, to make ceremonies.

I alledged for further answer, against his shameful slaunders of vs, as if we were ioyned with the papistes in this cause: as followeth. First, that the papistes exempt their Priestres from the punishment of the ciuil Magistrate: vvhich vse doe not. whereto he answereth, that Harding and Saunders doe as much: which is vtterly vntw. For by the wordes, he citeth owr of Saunders, yt appeareth, that he doeth not subiect them vnto the Magistrate, in respect of their priesthood. Owr of Harding, he nether citeth wordes, nor quoterh place: which his burning desire, of coupling vs with the papistes, would not haue passed, if it could haue bene found.

*a Apolo. 6.
part cap. 9.
diu. 1. Or. 2.*

And that the reader, may better know his great vnfaithfulness in so weighty a matter: let him take Hardings own wordes to the Bishop, which are these. "You teach princes, to vse violence against Priestres, as though their fautes could not be redressed, by the Prelates of the cleargy. And after, yt is not conuenient, that the king should cal Priestres before hym, to his own seat of iudgment. I assigned also another difference, that vvhether the papistes, wil haue the Prince execute vvhatsouer they conclude, be yt good or bad:

had: vne say, that if there be no lawfull ministry, as in the ruinous decayes of religion, that then the Prince ought to set order. And if, vhen there is a lawfull ministry, it shal agree of any vnlawfull thing: that the Prince ought to stay yt, and to drive them, to that vvhich is lawfull. This difference, althowgh he could not deny, and althowgh, by it, we are sundred from the papistes, as far as he is frō him that said, *the kyng of Persia might doe vvhāt he lusted*: yet he continueth his former slaunder, that we shake handes with the papistes: and feareth not stil to say, that he seeth not wherein (in this article) we differ from them.

But not able to deny this difference, he cauilleth at yt: asking first, *why the prince ought rather to determin of ecclesiastical causes when there is no lawfull ministry, thē whē there is*: forsooth because the Magistrate is bound to see, the seruice of god maintained in his dominion. which, when yt can not be by the meanes, which god hath appointed ordinary, yet for as much as his bond stil remayneth, the next is, that yt be doen as nerely vnto that order as may be: vntil such tyme (which ought to be with al possible speed) as the standing, and set order, be established. I say, as nere as may be vnto the order prescribed of god, least any should think, that because that order can not be precisely kept, he were by and by at liberty, to set vp clean another order, which should seem best to hym: neglecting, vpon occasion of the vnability of obseruing al, the obseruation of those thinges which may be obserued. For herein ought to be folowed, the example of the godly learned Priest Abimelech: which admitted David and his company, to the participation of the shew bread, that was otherwise lawfull for the Priests onely to eas of. who, althowgh (to kepe charity, which is the end of the law) he brake so much of the ceremonie, as the present necessity did require: yet he ceased not therefore, to be careful of the obseruation of the rest: as appeareth, in that he asked, *vhether they had absteyned from the company of their vniues.*

1. Tim. 2.

1. Sam. 21. 4.

Again, yt is known, that the Priestes and Prophetes haue extraordinarily meddled with ciuil affaires, in confused tymes: wil he therfore say, that this power is ordinarily annexed vnto the Bishops office. The cases, I graunt, are not altogether like: yet to his question, which supposeth that there is no cause, why the Magistrate should not iudg of church matters, as wel when there is a lawful ministry, as when there is none: this may serue, for part of an answer.

Moreouer, as in siknes, there is another diet, then in health: so the church in her greuous diseases, hath an other kinde of gouernment, then that which is ordinary, and vsed in a good constitution of her body. which thing, being said of the ruinous estate of the church, is to be vnderstood also, of her beginnings and, as yt were, infancy: where ether there was no church before, or hauing bene, yt was rased from the foundations. Yf this content him not: let him answer me, why the Prince must of necessity, commit these matters to the ministry when it is learned and godly, rather then when yt is otherwise: if, at the least, he wil now at the last, haue this the meaning of this broken english. And of his answer, to this question, wil easely rise an answer to his.

But some sharper Aduersary, might here haue obiected: that Moses, David, and Salomō, being Princes in the most flourishing estate of the church: did notwithstanding make church orders. whereunto I answer, that they did so, partly, for that they were not kinges onely and Princes, but also Prophetes of god: partly, for that they had special and expresse direction therto, from god by the prophetes: whereby they did even those thinges in the church, which, without such special revelation, was not lawful, for the Priestes the selues to haue doe. And although, the truth of this answer, be apparant: yet, that it may haue the more authority, especially with the D. that tasteth nothing without this sauce: he may vnderstand, that it is M. Caluins answer of Moses, and David, and that in this present cause now debated.

Lib. epistol.

Gal. ps. 46

His other quarrel against this answer is, that if a lawful ministry determining some thing vnlawful, wil not be browght to that which is iust, that then the Prince must haue ether that which they wil, or

no religiō. As though, such a ministry were a lawful ministry, that is obstinate: or as if, this obstinacy being general or for the moste part, the state is not here ruinous: so that the Prince may, after due meanes, assured to bring them home, procure that other be put in their places. wherby appeareth, that the remedy of this inconvenience, which (he saith) he can not see: was comprehended, in the first part of the second difference, betwene ours, and the Papists iudgment.

But, if for that, a lawful ministry is subiect to error, or doeth er in the decision of ecclesiastical causes, he think that yt should not therefore handle these matters: he may as wel take from them, the preaching of the word: considering that an error, may as wel be found in the pulpit, as in the Councel hows. And look what remedy the Magistrate hath against a ministry, reaching falsly or incouueniently in the pulpit: the same hath he against yt, determining so in Councel,

And, to make the partition wal, betwene the papistes and vs in this question, one cubite higher, that those which will not open their eys to see it, may feel yt, in not onely stumbling, but running also their heades against yt: I wil ad this muche, that in ascribing vnto the ministry, the decision of matters in controuersy, and the making of church ceremonies: our meaning is not vtterly to seclude the Magistrate. For, when^a experience reacheth vs, that often tymes a simple man, and, as the prouerb saith, *the Gardener hath spoken to good purpose*, but^b especially when in the holy scripture, the ould Testament and the nue: and thirdly, when in the^c ecclesiastical writers, yt is found, that there haue bene of the people admitted vnto these consultations: when further it is found, that they haue had their consent there, and sometyme also their speech: with far greater reason, may the Christian Magistrate, boeth be assistant, and haue his voice in such assemblies.

That then, which we giue vnto the ministry in such church consultations, which are not of the dayly ministry, as Synods be: is boeth a foreconsultation, as we see to

^a Ruff. 1. lib. cap. 1.

^b 2. Croni. 30. vers. 24.

^c 4. and 34. vers.

Act. 11. 2. 4.

Or 19. 22. Or

21. 22.

^c 1. Tom. 13.

sil. in pras.

11. consi. Car

thag.

Ambrosi E.

pist. lib. 5. 32.

Heber be-

ligetis that

which the

biographist

written in

defence of

the Apolo-

gie 6. part.

chap. 3. dis

us. 31.

Acl. 21. 18

haue bene doen in the ^a scripture, to the end that the matter being digested, and as it were cut owt, and prepared a fore-hand, yt might be the better handled in a fuller assembly: as also the direction and moderation of that meeting, where these matters are defined and concluded of.

b Cal. Inst.

4. booke 11.

cha. sect. 15.

c 12. sect.

7.

e Beza Epi.

8.

d Bucer lib.

de cura a-

nim.

But in the cheef point, he is sure we agree with the papistes: euen as the godly and learned writers, ould and of our age, doe agree with them, and none otherwise. whereof two, the D. is him self constreyned to cōfes: meaning (as I think) M.^b Calvin and ^c Beza. whether he doe or no, so they are, as may appear. And how durst he say of those two, vpon no ground, that in this article of the Magistrats authority, they differ nothing from the papistes. For so he saith in effect, when he saith so of vs: whome he is compelled to confes, to haue their assistance in this cause. Although they are not (as he saith) alone: but haue diuers others bearing them company. Amongest whome, M. Bucer may seem to be worthy of the cheif place: which affirmeth, *that the magistrate ought not to administer the discipline of the church.*

So that, so far as we consent here with the papistes, we doe it, as in the article of the holy Trinity, where we haue with warrant of the word of god, the approbation also of the best. we hould with them, thinges in common: in which respect, we are not afraid to confes, that we consent in some point, with the Iues and Turkes, or they rather with vs. But yow are found in diuers places, in their priuate orcheyardes, gathering your frute of trees, which their handes did first plant: and from thence yow bring your stockes, which yow would place in the lords vineyard. And euen in this question, whome haue yow opposed vnto these two: which yow cōfes of our iudgmēt. yow pretend in deed, the Bishops of Saris-bury and winchester, with M. Nowel: but for two of them, I haue shewed, that they are in effect of the same iudgment we are: assured I am, they are further from yow then from vs: of the third also (albeit I haue not seen hym (I perswade my self likewise.

There remaineth onely Musculus, whose saying if I should

uld deny not to be charged vpon vs, but on the papistes onely, seing we doe not deny altogether as they doe, that he hath authority to make church lawes: yow se we haue hould, which yow can not easely put vs from. But because, when I confessed some of contrary iudgment: I meant him, at the least as one which (if he thought as we) did not sufficiently expres yt: let vs graunt yow, this need to ride vpon, and to bear your self vp, in this great triumph. And let it be graunted yow, to make your fault seem so much the les: that yow haue one learned man, of the same iudgment with yow.

That I haue *no other reasons then the papistes, is vntrue*: at least yow shew yt not. And I may holily profes, and in the presence of god, that I went not to the papistes for them: but in reading the scriptures, and the autors them selues, obserued them. Nether could the papistes abusing them, to the maintenance of their tyranny ouer Princes, and the whole church, affray me to vse them, as I haue: no more, then they affrayed M. Caluin and others, which haue vsed of them in like maner.

Of al which matter, the reader may vnderstand, how vnworthy owtries they be; which he so ofte raiseth against vs: that we giue no more to a godly Christian magistrate, then to the Turk or Nero, with such like. For who wil communicate the church matters, with Nero, open to hym the necessity of houlding a Councel, desire his confirmation of the church orders, pray his aid in the maynteyning them, cal vpon him as wel for making them, where the lawful ministry faileth, as for redres of the euil?

Yt is trw, *the Turk and Nero*, ought to doe al these: euen as they ought to doe, whatsoeuer belongeth vnto a godly Christian Prince: for the leauing of which vndoed (much more for doeyng the contrary) the wrath of the lord resteth vpon them, and theirs. But for as much, as they profes enmity of the truth: as they must want boeth the honour in this world, and reward in the world to come, which the lord giueth vnto a Christian magistrate: so the church must patiently bear, the want of these thinges vnder the one, which she enioyeth vnder the other.

To end this matter, seing the church and common wealth, are distinguished aswel vnder a Christian Prince, as vnder an vnchristian, and that thereof foloweth the distinctiō one from another, not onely of the lower, but also of the higher members, which are the gouernours in boeth the bodies: seing also, the lord hath appointed the Ministers, to be ouer the matters perteyning to him self: Seing further, the ministry of the church is, by calling and giftes incident thereunto, the fittest Iudg of the church-matters: last of al, seing the auncient practis of the church, houldeth vp her hand hereunto: I conclude, that as wel in the decision of the doctrine, as in the chois of the variable ceremonies of the church, the principal authority belógeth vnto the ministry. The rest of the sections in this tractate, as those which require no reply: I wil not towch, but leaue them to the readers iudgment.

THE

17

THE THIRTINTH AND LAST
TRACTATE, AND NINTH VVITH THE
D. beginning page 474: of the inconuenience of the Cerem-
onyes vsed in the church of England, deuided into two
partes: the first vvhich is of the general fautes,
the other, of the parti-
cular.



The doctrine and discipline of the church, as the weightiest thinges, ought especial-ly to be looked vnto: but the ceremonies also, as *myn and mayn*, ought not to be neglected. For, if honest matrones haue regard, to the smalest part of the attire of their daughters, that yt be nether sluttish, nor gawish, nor after the maner of harlots: much more, ought that care to be taken for the church of god, that by her comely and maide-lylike apparel, she may content euē the eyes of al, which loue her spiritual chastity. And althowgh the corruptions in them strykenot stryt to the heart: yet, as gētil poisons, they consume by litle and litle: which is rather, to be takē heed vnto: for that the harm they doe, is to the moſte part so insensible, that the church may seem to dy hereon almoste without any grief or sens of yt, or gee away, as yt were, in a sleap. Hereupon, it commeth, that this part hath before bene somewhat laboured in, and now also shal haue her defence, but short: especially when as the Ans. beside a heap of wordes, open vntruthes, dissembling, and peruertering my argumentes, hath almoste nothing worthy the answer. For euen in this first diuision, what an opē vntruth is yt, that it ys one of our principles, not to be lawfull to vse the same ceremonies, which the papistes did: whē as I haue boeth before declared the cōtrary, and euē here haue expresly added, that thei are not to be vsed, *vvhē, as good, or better may be established*. what an abusing also is yt, to affirm the mangling of the gospels and epistels to haue bene brought into the church by godly

*The first ch
after, of the
first part th
as the church
is in indis-
ferent cere-
monies, ou-
ght not to be
transformed
vnto the po-
pish Syna-
goge.*

*4 pag. 318.
dini. 2. and
p. 372. dini.
1.
p. 473.*

a Tract. 11.
di. 5 p. 522.

and learned men: not a word of proof, being brought therefore, which afterward, he saith generally, of al the Ceremonies in question: beside the insufficiency of his answer otherwise, to proue them not Antichristian, which I haue^e before obserued. what boeth vntruth, and abusing the tyme is yt, to reason against me, as though I had confessed al errors in our ceremonies taken away: when I name expresly, *gros errors, and manifest impieties*. Finally, how singled out an argument is yt, that we may retayn popish ceremonies, because we say the churches are reformed, and not transformed: seing that, as transforming may be in part, or in whole, so may also reforming? and seing that at the^e scripture, noting the whole and total restoring of a man, setteth yt forth as wel by renuyng, as by transforming. who can patiently, bestow his trauail in such refuse, as this is?

b Ro. 12. 2.

di. 2. p. 474

For the mayntenance of this reason, that the Apostles in ceremonies conformed the Gentiles vnto the Iues, and not contrariwise, the Iues vnto the Gentiles, and therefore, that the churches in the matter of ceremonies, should be instituted rather according to the patern of the churches dressed vp before them, then of the popish synagog: I refer

c In the former part p. 470.
d Levit. 19. 29. 27.

the reader, to that I haue^e already written. That the lord, forbade his people to doe some thinges, which in them selues were lawfull: is manifest in the^e law. That he hath shewed, that the Christians haue conformed them selues vnto Idolaters in their church ceremonies, with approbation ether of the word, or of Augustin, is vntrue: onely he shewed, that the vse of thinges necessary, ought not to be taken away for the abuse: which he boeth oft, and idly repeateth, as that which is confessed.

Disf. 1. p. 475.

Vwhere I shewed, that the lord being careful, to seuer his people by ceremonies from al straungers: was so especially, to seuer them from the Egyptians and Cananeans amongst whom they liued, and amongst whom they went

uent to liue: he answereth, that the Egyptians nether worshipped, nor pretended the true god, but the papistes doe, which is ^a before answered: that the Gentiles, had like ceremonies &c. which is also ^b answered: that hauing certein ceremonies common, with those from whom we differ wholly in substance of religion, we may much more haue the same with the papistes, from whom we differ but in certeyn substantiall pointes. The one part whereof, is answered: the other (to take yt in the best sens a man can expound yt) is vntrue. For the Turkes beleue one god, and so doe we: and therefore, we differ not in al substantiall pointes, from them. And althowgh popery houldeth diuers thinges, better then they: yet the Turkes hould some thinges, better then yt.

^a In the former part p. 184. &c.
^b In the former part p. 170.

Vuhere I affirm yt, more safe for vs to conform our indifferent ceremonies to the Turkes, which are far of, then to the papistes which are so near, he chargeth me, with diuers reproches, boeth here and otherwhere: but the reasons in this diuision, wherof one is, that the lord vsed the same iudicome to wards his people, another, that there is greater fear of infection from those which are near, then from those which are further of, he toucheth not. As for his reason, that the Turk is a professed enemy vnto Christ and his name, the Pope pretending the contrary: the first is not altogether, and in al respects, true. For the Turk, acknowledgeth our Sauior Christ a prophet, and giueth the true Christians more rest vnder hym, then the papistes doe vnder them: Nether can the pretence of the name of Christ, when the effect is contrary, diminish the Popes fault: seing beside the enmity against Christ, the syn is rather increased by his hypocrisy. Howbeit, I wil not here dispute, whether the Turkes or papistes are greater enemies: yt is enowgh, that they are boeth fallen from Christ, the one by errors in the head pointes of his person, the other by errors in the head pointes of his office: in which respect, as boeth their ceremonies are to be auoided, so in that the papistes are nearer vs then the Turkes, theirs are more to be auoided, then those of the Turkes. That we doe not in

any kinde of ceremonies, conform our selues to the papistes: requireth no confutation, as that for the proof whereof, the Ans. must put owt the eyes, and stop the eares, of al. The rest, of the fals preterence of Christian liberty, is ^a before confuted.

a pag. 216.

217. 218. al

so in the for

mer part of

this booke.

403. lin. 29

& Dim. 4. p.

476.

^bTo that, that contraries are cured by contraries, and that as to establish Christs doctrine and discipline, yt is necessary to abolish the popish doctrine and gouernment, so to heal the infection crept in by the popish order of seruice, yt is meet that an other vuer be put in place: he answereth, that as in doctrine and discipline, they haue some good, so in ceremonies. wherein, he toucheth not the point of my reason. For the cause why, that good which is in Popery of the doctrine and discipline, can not be changed, is, for that they are perpetual comandements, in whole places, no other can come: but the ceremonies we speak of, are changeable, so that if ether better, or but as good as they can be ordeyned, yt is manifest, that for the cause assigned, those abused in popery, owght to giue place. Again, whatsaueuer good they haue, ether in doctrine or in discipline: yt is none of theirs, but the churchs. Therefore by his answer, as no popish doctrine or discipline, is fit for the church of Christ: so are no ceremonies, brought in by popery. And in deed, whe the ordinance of conuenient church ceremonies, procedeth of the light and knowledg of the word: there being such darknes and ignorance in Popery, yt is maruail, if yt could shape owt one conuenient ceremony for the church of Christ. The second sectio of this diuision, is not to the purpose.

diuif. 1. pa.

476.

To that I alledged, of the way to bring a man from his vice, to cary him as far from yt, as may be, which I made playn, by examples of reforming dronkenes and streightning of a crooked styk: he disputeth against me, as though I allowed that a man might run from one vice, for remedy against the other: which is an open vntruth, and vntollerable, seing I added expresly, that I did not alovv yt, but onely that of two euilles, yt vvas the les: whereunto he could not answer. I omit that yow bring in S. Paul Ro. 3, saying that which he hath not.

The

The sentence is true, but yow ought to make a difference; berwene that he saith, and that which is concluded of his saying: especially seing yow haue (althowgh vnruly) twice charged me, with the like.

To that of *Tertullian*, commending the Gentiles, which would not vnitingly kepe any of the feastes of the Christians, and of the other side, discomending the Christians, that kept the feastes of the Gentiles: he answereth, that they communicated with thē, in their Idoles: which is vnrue, there being not a word cyted here by him self, importing so much. For, to cease from labors the same dayes they did: was not simply vnlawful. He chargeth thē also, with feasting on the same dayes which they did, also with sending of new yeares giftes: were these not thinges, in thē selues indifferēt, and onely condēned of *Tertullian*, because they were the ceremonies of prophane nations? and doeth he not see, how *Tertullia* maketh with vs, in that he preferreth the vse of the ceremonies of the Iues which are abrogated (for that they were sometyme autorized of god) to the ceremonies, which other prophane nations, had taken vp of their own brayn. This also, may be vnderstood, by the opposition he maketh, of the comendatiō of the Gentiles. for, seing *Tert.* comendeth not the Gētiles, for that they worshipped not god with the Christians, but for that they would not admit the ceremonies, of a religion contrary to their own: to make the opposition answerable, we must needs say, that he rebuketh the Christians, for that they used the ceremonies of a religion, contrary to that they approued. For further knowledg, of *Tertullians* iudgment herein: I refer the reader, to that^a before written.

Disis. 6. p.
477.
Lib. de Idol.
latia.

To that of *Costantin*, disallowing for diuers causes, that the Christians should kepe the feast of Easter, at that tyme which the Iues did: he saith, that the East partes kept yt, as the Iues: which is no answer seing he sheweth not, whether he allow of *Costantines* iudgmēt, or no. his secōd answer, that he meārt, we should haue nothing cōmon with them, repugnant to Christian liberty: is vntrue, seing in it self, there was nothing more free, then whether a feast should be kept vpon thursday, or sonday.

a In the first
Book Kand
first Tractate
10.
Disis. 7. p.
478.
b Esch. lib.
1. cap. 17.
Sera. lib. 2.
cap. 9.

His third reason, that if he had generally misliked their ceremonies, he would haue abrogated them, cleaueth not together. In steed wherof, he should haue said, yf he had vtterly misliked ceremonies, ad not their ceremonies. For as for theirs, he abrogated them: not onely in propounding another end, then they did, but also in disanulling a number of ceremonies, vsed in the keeping thereof. At the least, this example teacheth, that if we wil hould holydayes and fishdayes, with the papistes: yet in detestation of their religion, and for avoiding of superstition, which hath crept into mens mindes by them, we ought to change the dayes.

His last answer, that as Constantyn changing the day, and keeping the feast, put a difference betwene the Iues and Christians, so we greatly differ, from the papistes in the ceremonies taken from them: ys likewise insufficient. For althowgh that the Christians, had kept the same day with the Iues: yet their keeping of the Easter, should haue differed from the Iues keeping, as much as we differ now from the papistes, in the ceremonies we haue from them. But, they thought yt not enough, to differ from the Iues, in thinges meerly vnlawful: onles they were also seuered from them, by a ceremony, which was in it self moste indifferent.

Dinif. 8. p.

478.

Zaodicens.
cap. 38.

2. Tom. Bra
car can. 73.

74.

To that alledged owt of the Councils, that they vould not haue the Christians communicate in vneaneled bread, because the Iues did, nor dek their houses with green bovughes, because the pagans did so: he asketh, to what purpose they be alledged: yow know ful wel, that these goe to the heart of your cause. For, what can be in yt self more indifferent, then these two, forbidden the Christians: for that they were vsed, of the enemies of the church. And being a reason, yt must be general of al such as the church may wel want: much more of those, in place wherof, it may haue as good, or better. As for your often repeating, that the ceremonies in question are godly, comely & decent: yt is your ould wont, of deaunding the thing in question, and an vndowred argument of your extreme pouerty. That I cyred owt of the Council

of

of Braccarasia to be found in the counsell and Tome I alledged Can. 74. And the 73 can. which I cyted, is generally against al ceremonies vsed by the paganes. for the two next sections, I refer the reader to that^a already answered.

And that this complaint of ours is iust, in that we are thus constrained to be like vnto the papistes, in any their ceremonies, and that this cause onely, owght to moue them, to w-
home that belongeth, to doe them away, *forasmuch as they*

are their ceremonies: the reader may further see, in the^b Bishop of Sarisbury, which bringeth diuers proofes thereof, directly against the D. and flarly for ys.

To this place belongeth, as that which is general, the reason of the offence,^c before handled, whereunto page 288 he addeth, that those which are offended at this apparel, take an offence whereyt is not giuen: which is (as he meaneth an offence taken) nothing els, but a demaund of that in question. And yt deceiueth hym, that he considereth not, that the Apostle teacheth that an offence is not onely giuen, when an vnlawful thing is doen: but also, when a thing, in yt self lawful, is doen vnlawfully: that is, owt of tyme and place. Howbeit, yt is further said, that the offence may be taken away by preaching: but yt was also replied, that yt is not so conuenient, that the ministers, hauing so many necessary pointes to bestow their tyme in, should be driuen to spend it, in giuing warning of n- or abusing them, of which (although they were vsed at the best) there is no profit. whereunto, his answer (that the abuse of meates, and costly apparel for Princes &c. doeth not take away the vse) being of thinges, wherof there appeareth a manifest profit: is partly^d before, and further commeth to be answered, in the diduction of the particulers. The vntruth also of his surmise, that I would hereby take away owt of the church, the doctrine of indifferent thinges: is manifest. For, I spake not of al ceremonies, but of such, as haue bene shamefully abused, and whereof there is no manifest profit: nether did I disallow the doctrine, against the abuse of them, seing I added, *that one sermon against their abuse, ioyned vwith their remouing by*

^a In the examination of the D. of Sarisbury.

^b Apol. first part chap. 2. diu. 8.

^c In the former part of this booke. 403.

pag. 277. et diu. 6.

^d In this chapter.

Math. 15.
2-16.
Mark. 7. 2.
14.

them to vvhom that appertayneth, vvhould doe more good, then a thousand vvvithout: as appeareth by the example of our Sau. Christ, which for the better rooting out of error, refused the hurtful ceremonyes, and taught the abuse of them together. And what wisdom is yt, I pray yow, that by continuance of the popish ceremonies, the church should receiue a wound, to the end that afterward, by continual warning, yt might receiue a plaster: so that the inconueniēce which I assigned, lyeth in this, that the ministers by the continuance of them, should be driuen to occupie a great deal more tyme, and with les fruyt, then when they should be taken away: the confuting wherof, he is so far from, that he rather confirmeth my saying. For, yf the taking away of these things from the eyes, doeth not by and by root out the opiniō out of the heart, when as doctrine is ioyned withal (as I set yt down, and as in deed yt ought to be:) then how much les, wil the doctrine be able to pul yt out of their heartes, when they be alwaies before the eies, and in vse. This I made playn, by his example, vvhich should set one to vvvatch a childe at day long, least he should hurt hym self vvvith a knife: vvhetheras, by taking away the knife quite frō hym, the dāger is auoided, and the seruice of the mā better employed: his answer whereunto, of a childe which bath discretion, is no answer, when I meant of a little childe which, by age, is not able to guide a knife. Of which sort, yt is les mervail, yf there be amongst vs: seing there appear to haue bene such, in the Apostles tymes. the rest in that diuision, is to no purpose.

Rom. 14.
1. Cor. 3.
Eph. 5.

Hether appertaineth also, that in page 159 diuif. 5. of the surplice, that by vsing of these ceremonies the papistes take occasion to blaspheme: saying that our religion cannot stand by yt self, vnles yt lean vpon the staf of their ceremonies. whereunto his first answer, that they were before Antichrist: is before answered. His second, that they make no

Tract. 11.
Diuis. 6 p.
322.

great accompt of them, is very vntrue, euen in the very surplize: seing they haue so many misteries in yt, as Durandus in his *Rationali diuinorū* reckeneth vp. which answer also of his, is Hardings shift: confuted by the bishop, who^r sheweth, by diuers testimonies, what great holines they put in these thinges. His third, that they know we could be wcl without them: is but an asking of that in controuersy, and contrary to that them selues doe speak. Also that we doe not (but for obedience sake) much esteeme them: but how shal they know that, when they may see greater seuerity vsed for the omitting of them, then for the lords own commaundementes. where also, yt is to be noted, that althowgh the wearing of the surplize and of the cap, were free by the lawes of the church: yet the D. would not willingly, altogether part with them, althowgh he would not so greatly esteeme them. the rest there, oftē repeated: hath partly bene, and partly commeth, to be answered.

a In the defence of the Apol. 3 part chap. 1. Diuif. 12

To that, that thus they conceiuing hope of hauing the rest of their popery in the end, causeth them to be more frozen in their vickednes: he answereth, that they haue no cause so to hope, which is no answer. For not the cause, but the occasion also, owght to be taken away: where yt may be so chepe, that is to say, without remouing any thing, whereof we may not haue ether as good, or better in place. Althowgh, let the reader iudg, whether they haue cause giuen, to hope that the tayl of popery yet remayning, they shal the easelier hale in the whole body after: considering also, that M. Bucer noteth, that where these thinges haue bene left, there popery hath returned: but of the other part, in places which haue bene clenfed of these dregges, yt hath not yet bene seen, that yt hath had any entrance. the rest, touching their hopping without their hope &c. nether letteth thē in the mean season, throwgh this hope, to dy in their synnes, nor is (yf yt come to pas) any gramercy vnto this remnant of popish ceremonies, which doe their best, to kepe the memory of Ægypt with vs.

vpō the 18. of 5. math. cxi.

To proue the papistes triumph and ioy in these thinges,

Diuif. 6. p. 159.

I alledged further, that *there are none which make such clamours for these ceremonies, as the papistes, and those which they suborn.* He answereth, that they doe so iustly &c. al which dependeth of the demaund, of that in question: albe yt what meat, I beseeche yow, is yt like to be, which a popish stomak, doeth so greedily embrace? I deny not, but some of ours, may speak for them, through a good intention, they haue to obey the Prince: but there be none so lickerous of them, as are the papistes, nor none cry so lowd for them, as they: which is that I meant, and vttered. the second section is answered partly, and partly cometh to be answered after.

b In the former part p.
241.
Dist. 7. pa.
260.

Yt is there further alledged, against the incommodity of these ceremonies, that *there be numbers which haue Antichristianity in that detestation: that they can not without grief of minde behould them.* The same persons, vpon so ealy an opening of the wicket, vnto this trus of popish ceremonies: fear least if the assault should be whor, they would set open the gates, to the bringing in of greater packes: whereunto his answer owr of M. Caluin, is from the cause. For, let hardely his sentence strike vpon them, which, for euery light corruption in the church, wil make a departure from yt: yet their frowardnes, shal neuer excuse the sluggishnes of them which labour not, as they may, to remoue those *imperfections*, at which they haue so miserably fallen. Your surmise, of transforming our selues dayly into a new shape, if we wil please the people: ys (to let the rest goe) but a wādring from the matter. For I added, *that such godly brethren, are not easely to be greued*: which they seme to be, when they are thus martyred in their mindes, for ceremonies which (to speak the best of them) are vnprofitable. Beside that your proof of this, that the people are alwaies desirous of noueltyes, which is th at mans nature is desirous of newes: is to wide. For yt taketh the prince, and other estates boeth in church, and common wealth by the head: as wel, as the people.

Hether is to be referred, that yt is required, that the

ceremonies should not onely not offend, but also tend to edification: which being barely denied, by the Answerer, ^a hath bene declared, of me. Also, that many of these popish ceremonies, fault by reason of the pomp in them, vvhether they should be agreable, to the simplicity of the gospel of Christ crucified: which he likewise denieth, to be necessary, and might aswel deny, that the rest of the building should be conformable vnto the foundation. But of this also there hath bene spoken ^b before, in the matter of the church discipline: whereof there is (in this respect) one reason.

also the former part p. 279. Tra. 1.

b Trafl. 7. and 8.

Hether also belongeth, the eight diuision pag. 551. where first he alledgeth, that in matters of order, the churchis iudgment is to be preferred, before a priuate mans: where, yf he vnderstand, that we must doe so alwaies, and generally, he differeth nothing herein, from the papistes. For why should we for matters of order, alwayes hang our iudgment vpon the churchis sleeve: rather then in matters of doctrine. The determination, of the goodnes of them boeth, is fetched (as hath ^c bene shewed) from the word of god: if therfore, the churchis hand, may slip in the one, yt may doe so in the other. And if a priuate man, may sometye in a matter of doctrine wake, when the church sleapeth: he may doe the same, in a matter of order. But yf he vnderstand, that the churchis iudgment, is to be preferred to a priuate mans, when hers is framed according to the word of god, and not his: yt is in deed true, but then his reason is a meer daliance, and an open demaund of that in question: Beside that this iudgment, is not the opinion of a priuate man, but of thousandes, and of those amōgest which, diuers are in publik charge and auctority.

c In the former part and first Tr.

Touching the next diuision, I know that god is the autor of al truth, and consequently the holy gost: but I resisted this, that al that speak yt, speak yt moued by the holy gost, which seemed to me to be your meaning. And althowgh, the knowledg of god which the wicked haue, be his gift: yet the vse of yt, procedeth not from the spirit of god, further then of his general working, wherby they liue and are moued, and wher-

by the Deuil hym self knoweth the same. therefore, that which in this case, yow durst not affirm of the deuil: yow ought not to haue affirmed of the wicked, which are led by his spirit.

THE SECOND CHAPTER: THAT the churches ought to be conformed, to the ex- ample one of an other.

Dis. 11. and
12. 13. pag.
480.



1. Cor. 16. 1.
24

Can. 20.

Although to proue, that as the churches of Christ, ought to be most vnlike the synagogues of Antichrist in their indifferent ceremonies, so they ought to be most like one vnto another: there were alledged, three reasons, one ownt of S. Paul touching the tyme of gathering for the poor, the second, of the comparison of the children and seruantes of noble men, goyng (for order and comelines sake) in one liuery, the third ownt of the great Nicene Council, of the gesture in prayer: yet in his answer he feareth not to say, that I speak withowt any warrant of gods word. as yf S. Pauls authority were no word of god, with hym: which, yf I had abused, why did he not conuince me. And when he is compelled to confes, that the vnity in ceremonies is to be wished: I would know of hym, why it is to be wished, yf yt be not, for that the word of god teacheth so? Yf it do teach so, and not by this place, why doeth he not shew some apter? but his cause falling here to the ground, for want of answer: he fallerth to accusing, that I break vnity. If he mean (as he owght) holy, yt is that, which is in question. Also that we are cause why vniformity is not obserued in our church: which is likewise, and before answered.

as in my first
book. p. 188
lin. 37 &c.
and p. 294.
l. 14

Then he asketh, to what churches, ours should conform yt self: and why other reformed churches, should not aswel frame them selues, to ours, his reason, that we haue as good groundes of our doinges, as they: yf

it be (as it owght) vnderstood of the ceremonies, is stil the
demaund of that in question. But to leau to the iudgmēt of
the reader, vpo the allegations, whether our ceremonies be
as good as theirs: for further contenting his question, I an-
swer, that yf there be any ceremonies, which we haue better
then they, they owght to frame thē selues to vs: yf they haue
better then we, then we owght to frame our selues to thē: yf
the ceremonies were alike commodious, the later churches
should cōform them selues to the first, as the younger daw-
ghters vnto the elder. for as S. Paul, in the members, where al
other things are equal, noteth yt for a mark of honor abo-
ue the rest, that one is called before another to the gospel: ^{a Rom. 16}
so is yt (for the same causes) amongst the churches. And in ^{37.}
this respect, he pincheth the ^{b 1. Cor. 14} b Corinthes, that not being the ^{37.}
first, which receiued the gospel: yet, they would haue their se-
neral maners, from other churches. Moreouer, where the ce-
remonies are alike cōmodious, the fewer owght to cōform
thē selues vnto the moe. forasmuch therfore, as al the churches
(so far as I know) of our confesion in doctrine, agree in
the abrogatiō of diuers things which we retayn: our church
owght, ether to shew that they haue doē euil, or els she is
found to be in fault, that doeth not conform her self, in that
which she can not deny to be wel abrogated. Nether doeth
this bring in any more popedom: thē he which teacheth, that the
younger dawghter should reuerēce the elder, doeth teach
that the elder hath authority, to command the younger.

That owr of M. Caluin, and Gualter, onely serueth, for filling
for we confes, that for indifferent ceremonies, nether the
churches owght to fal owr with them selues, nor any mem-
ber seuer hym self from the church. But yt (which he can
not deny) this be the duty of the churches, to conform them
selues one vnto another: then there must be some to in-
form, and admonish thē of this dutye. Therefore to let pass
the offences, which the superstition in them worketh, and
to presuppose of them, as much indifferency in the vie, as
there is in there nature: yet, he hath here, manifestly con-
demned hym self. For, confessing that the churches in ce-
remonies, owght to be like, as much as is possible: he ende-

uoreth notwithstanding with might and mayn, that they should not, onles al other wil conform them selues to ours. In steed wherof, he ought to haue confessed, at the least, some imperfection of our church, in this behalf: and haue addressed these admonitions of his, vnto them which (for difference in ceremonies) make a departure from the church. Beside, that the *froward spirites* against which M. Calvin speaketh: were those that stuk in the ceremonial Iudaism, as the D. do eth now in the ceremonial papism, and pressed them, as the ynchangeable lawes of god: which, he ca not shew to be done of vs, in any indifferent ceremony. M. Gualters place, so far as yt concerneth ceremonies, hath the same answer.

THE THIRD CHAPTER, of the first part.

Dimis. 14. p.
482.



N other general fault of the seruice book, is assigned, in that yt mainteineth an vnpreaching ministry: partly in appointing so long tyme of prayers and reading, vherby the les tyme can be spent in preaching: but especially for that yt requireth nothing to be doen by the Minister, vuhich a childe of ten yeares ould can not doe as vnel, and as lausfully as that man, vuhere vwith the book contenteth yt self. Here, in the first point, he gropeth at none dayes: asking, whether this, or that be my meaning. which I playnly declared, in saying that the deuil vnder colour of long prayer draue preaching out of the church: vnto the which reason he answereth nothing, but asketh, whether we can spend an hower better, then in prayng, and bearing the scripture red. whereunto, I answer that yf with that hower, he allow an other for the sermon: the tyme wil be longer, then the age of some, and infirmities of other some, can ordinarily wel bear. whereunto also, if another hower, at the least, be added,

added, for the celebration of the holy communion: he may see, that ether the preaching must be abridged, or not so due regard had of mens infirmities.

Beside this, there is to be considered, the common infirmity: wherby, through such continuance, the powers of the minde standing so long bent, are dulled, and often also a moste dangerous lothfomenes occasioned. Against which, our church (as others have doen) should, by a godly policy, haue provided: where, for this cause, the whole Leiturgy or seruice, is not ordinarily, aboue an hower and a half. Nether let any here object, the papistes long seruice. For, beside that at the rage of Idolaters, hath alwayes bene more set on fire in the fals worship, then the zeal of gods people in the true yt ought to be considered, that their prayer was more a lip-labour, then any exercise of the minde, and their churches rather stages to represent gay shewes vnto the eyes, pleasant soundes vnto the eares, and swete smels vnto the nose, then any hows for the children of god to meet in, abowt any earnest work: and also, that they had respire, betwene their Martins and Mas.

In the second reason, he asketh whether a childe of ten yearould, may minister the sacramentes &c. no for sooth, but yet as well as he, which can but barely read, yf he haue the same calling: which, being that which I affirmed, he is not able to moue, with one word of reason. After, he supposeth of me, as yf I had sayd, that the book mayntaineth an vnpreaching ministry, because a childe can read yt: adding, that so I may say of the Bible, because a childe can read yt also: which is to open an vntruth. For my reason is, not because a childe of ten years can read yt: but because, yt requireth nothing to be doen by a Minister, which such a childe can not doe. And if the holy Bible (which is far from yt) should permit, that one which can but read yt, might be made a Minister, or required no more of hym, then that he should be able to read yt: then I might wel say, that the Bible mayntained an vnpreaching ministry. Yf the order of the church, doe not permit this: then the charge, lieth vpon the Bishops neckes, which withowt any warrant, haue so bouldly enterprised, such a shameful act. part of the next diuisi-

at Treat. 10.
chap. 1.
b pag. 370.
l. 15. Or.

Diui. 18. 19
20. p. 435.

on is answered, in^a this part: the residue with the two next
after yt, in the^b former part of this book.

THE FOURTH CHAPTER,

of the first part.



O a third fault, assigned in that the fruit
that might otherwise be taken of the ser-
vice, is not received, by reason that the
minister readeth some in the hether, some
in the vpper part of the chauncel, as far
from the people as the vual vnil let hym goe: he crieth out
of impudency, corruption, and falsifying, for leauing out these wordes,
except yt shal be otherwise determined, by the Ordinary
of the place. Alas, how should I be free, or what armour may
be giuen me, against these vntrue accusations: which could
not, escape the here. For in the very next diuision, I expresly
mention this exception, which he hath mangled and cut of
from this diuision: belike, to the end, there might be place,
to this surmise. But vnto the reasons, that yt renueth the fa-
shion of the leuitical Priest, which vwithdruu hym self
from the people, to talk vwith god alone: Altho that yf it be
for the most edification, that some part of the seruice should
be said in the body of the church, that then yt is not so, vvhē
other some is said in the nether, some in the further end of
the chauncel, and other some in the further end of the same
church: Agayn, that yf yt be expedient that he should haue
his face to vwards the people in reading of some, yt is vnme-
et to haue his bak turned to them in other some: last of al, so
the vndecency in trudging from place to place: I say, to al t-
hese reasons, he answereth nothing worth the naming. But
the sum of his defence, is, that the Bishop hath power to order yt,

to the moste edification, wherein, how vnlawful yt is, that he alone should haue the order hereof, is before declared, and how dangerous it is, let the practis in this point be iudg. For I am assuredly perswaded, that the tenth church in England hath not al the seruice said in that place, where the whole church may best hear yt: And withal note (as I said) what a shameful disorder, is committed, in a matter, so calicly remedied.

also the former part
Tract. 7.

The place of *S. Luke*, is an vnchangeable rule to teach: that al that which is doen in the church, ought to be doen where it may be best heard, for which cause I alledged yt. his cauil of the place of the font, said of me to be at the church dore, in steed, that I should haue said, ouer against the church door: is vnworthy the answer, especiatly cōsidering that I spake more fauorably for the book, the he, which, by this answer, sendeth the minister for baptim beneath the church door. And so also, I leau to the iudgmēt of the reader, what was the end of him that penned the book, in this behalf: seing he could hardly be ignorant, that the places vsed customably in Popery, were not the aptest for the vnderstanding of the hearers.

1. 11. 11.

And this, boeth separatiō of the Minister by Chauncel, as *Monckish*, as also the often shifting of, the Ministers place, as a thing very absurd: M. ^b Bucer boeth generally in al places, and particularly in our church, doeth cōdemn. Ambrose hath bene answered, as for M. Caluin, he sheweth, that althowgh our slaknes to beleue, be euil, which is cause that one sweareth: yet that the oth is lawful, considering that the vse of many thinges is pure, which proceed of an euil beginning, whereby, the reader may see, how shamefully he would abuse hym. for the slaknes of beleuig, which is the original of the oth, can neuer be pure: and the lawful oth, occasioned hereon, can neuer be but pure. So that, where M. Caluin referreth the pure vse, vnto a thing diuers from the corrupt beginning, and simply good: the Ans. referreth yt to the cor-

^b Bucer in
Tract. de re
formas. Col
leg.
item in C.
sur. liturg.
Anglica. 10
cens. Basilea
edit. cap. 1.

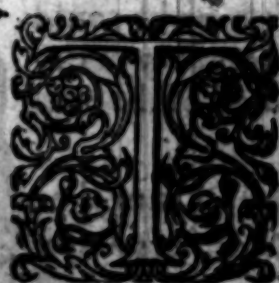
OF HOLY DAYES
corrupt beginning it self. his cauill of my vntrue dealing, for
changing his word good, into *not euil*: is vnworthy any an-
swer.

THE SECOND PART OF
this Tractate.

THE FIRST CHAPTER VVHEREOF,
being of holy daies: is deuided, into two partes.

THE FIRST PART, OF THE FI-
rst chapter: of the ceremony of the Easter,
Natiuity, and Vnhitsen ho-
ly dayes.

Diuis. 1. p. 2.
92.



Te Treatise of the general fautes being
ended, I come to the particuler: where, I
pas, the eight first diuisions, as those whi-
ch haue no matter, ether worth, or requi-
ring answer. Before I come to the ninth,
which is of the prayers: I wil dispatch the
treatise of the holy dayes, as it lieth pa-
ge 118, of the Doctors book. To that of abrogating them,
for the shameful abuse and superstition, crept into mens
mindes of them: he answereth, that thinges of necessary vse,
ought not for their abuse, to be abrogated. where, first he ma-
keth a necessary vse, in the church of thinges, which the
scripture hath giuen no commandement of: Secondly, he
condemneth in this point, the churches that vse them not:
and thirdly, destroyeth the liberty of placing or displacing
them, which hym self^r otherwhere ascribeth to the magistrate.
His other answer, that they be meanes rather to withdraw from su-
persition, by reason of reading and preaching, diuers tymes after re-
peated: is but an abusing of the ryme. For nether doeth he
answer

apog. 142.
21.2.

answer any thing to my reply, which was, that preaching cā
not come to al, through the scarcity of preachers, and that
vwhere yt doeth, the fruit is hyndered, vvhilest the commō
sort attend rather to that vvhich is doe, the to that vvhich
is said: Nether can he make any sufficient reply to my^a an- ^{a dial. 4. p.}
wer, which is, that that profit is vwithovut danger received ^{340.}
other vvhewhere, and may be vwith vs, vwithovut such solem-
nities of feastes, yf, preaching ad prayers being as they are,
the rest of the day be imployed, as other vworking dayes.
Against which, that which he excepteth page 346, that yf these
and other holy dayes were not, men should, for instruction of their famili-
es, be driven to spend twise or thrise in a week, half the day: is to simple.
For they haue the lords day, a gear part whereof may be
bestowed that way: and that which is needful for their furt-
her instruction, may be supplied of the howsholders, whi-
lest their families be in their dayly occupation: as also, the
lord in his^b law, by reckoning vp certein kindes, comman- ^{b Dent. 6.}
deth to be doen, in al maner of our exercises. The next re- ^{ref. 7.}
quireth no answer.

That the keeping of Easter, vvas left free at the first: ^{Divis. 3. par.}
wil appear after, owt of Socrates. That owt of^c Eusebius: ma- ^{139.}
keth against hym self. For to let pas, the vnlikelihood of the ^{c lib. 3. cap.}
dayes of fast, which should goe before, wherof there is not a ^{22.}
word, nether in the ould nor nwe Testament, yf it were a tra-
dition of the Apostles, yet it was vsed of them, as a thing indiffe-
rent: considering that the same story witnesseth, that S. Iohn
the Apostle, together with the churches of Asia, did celebra- ^{Euseb. 2. 2.}
te the Easter, as the Iues were wont, vpon the xiiij. day of ^{24. 33.}
the moneth. Now, if S. Iohn hym self, which departed not
from the authority of the scripture, did kepe the Iues day: he
gaue sufficiently to vnderstand, that our Easter hath no au-
thority from the scriptures: for then he would haue kept yt also.
Likewise, the Heluetian confessio, leauing yt at the liberty of the
churches, as a thing indifferent: maketh against hym, but a-

gainst me yt maketh not, which confesse, that that day may be kept, and deny, that yt is for our estate and tyme, so expedient. his answer to the *incommodity of restrayning our cogitations, to a few dayes, which should be extended to our vnhole lyfe*: is nothing worth. For althowgh, no abuse of men, may take away gods institution: yet in abuse of thinges, which may be chaunged, and are indifferent, yt is not so.

Dimis. 4. p.

941.

a in my for

mer booke

division. 6.

p. 142.

His allegation, that the lord notwithstanding the liberty of working six dayes, made certein other holy dayes: is but an abusing of the reader, it being^a preuented by me. And not content herewith, the very lame iudgmēt, which he here aloweth in hym self: in me he flatly condemneth afterward. For where in his former book page 174, he confesseth that god gaue liberty to labour six dayes: in this, he affirmeth, that by making certeyn feastes, whereof some fall vpon these six working dayes, he hath taken away that liberty. I say not a iot more, in effect: yet my saying is true, and his is ouer: I am ouershot, and he hath hit the mark. His reason is, because I make god contrary to hym self. But how I, more then he? o haue liberty of god to work six dayes, and to be restrayned by him of that liberty: be as contrary, as any thing which I haue set down. And of hym, it is said also bluntly, withowt any caution: whereas, I shewed the equity of god in this colour of contrariety. Against which, hys exception, that yt can not be shewed in al the scripture, that god hath made any law against his own commandment: ys vntrue. For not to goe far, was it not a law of god, that the Iues were bound of necessity, to keep the Sabbars, and other solemn feastes? And, is yt not now a law of god, that (at the least) they are not so bound? His fear, that god should be thus contrary to hym self, is causeles: no more, then the father is to be houlden vnconstant, which when his son commeth to mans estate, freeth hym of the obedience vnto his seruant; vnder which he cast hym in hys tender yeares: or then the physition, which, according to the state of his patients body, prescribeth not onely a diuers, but a quite contrary diet. This ys a catechism matter, whereat he could hardly haue stumbled, yf his eye had bene simple: althowgh, to say the truth, in this case in hand,

Gal. 4.

hand, there is no *contrariety*, but onely exceptions out of a general law. which, that the church may *doe in like wise*, as god the lawgiuer hym self, which he after maketh his proofis to gros. For thereby, not onely the question yt self: but more also then ys in question, is demaunded.

That those to whome the establishing of the ceremonies doeth belong, may appoint that which is conuenient for diuine seruice, as often as the church may conueniently assemble, ys agreed: and euen in the matter of appointing whole holy dayes, in cerreyne cases, yt is also by me^a confessed. But, *as pag. 54th* that the Magistrate may cal from, or compel to bodily labour, as shal be thought to hym most conuenient: ys not measured, according to the cubit of the sanctuary: I mean, of the word of god. For, what yf the Magistrate shal think yt conuenient, that men should labour, but one day in the week: what yf he should think neuer a one: is the Subiectes obedience tyed to this ordinance? Yfit be so, what shal then become of gods commandement: that *b men shal eat their bread in sore* *b Genes. 3* *travail?* who shal prouide for wife and children, with the rest of the family: for which notwithstanding *c vvhoso pro-* *c 1. Timo. 5* *uideth not for, is vuors then an infidel.* His reason, that this ys no conscience matter, deceiueth hym, whilest he alwayes restrayneth conscience matters, to inward thinges alone: whereas yt extendeth yt self as far, and to as many matters, as there is ether commandement for, or prohibition against, in the word of god.

And as this is vnaduisedly put forth, so that which followeth, that the word of god doeth not constrain the Magistrate, from turning carnal liberty to the spiritual seruice of god: ys to fowl an ouersight. For, thereby he accounteth bodily labour a carnal liberry, which is an acceptable seruice vnto god: as hath bene alledged, where he fel at the very same stone. whereas, yf bodily labour were carnal liberty: the church, and the Magistrate not onely might, but were streightly bownd to restrayn yt: yea vitterly to abolish yt.

After he asketh, why the church may not aswel restrayn fro

working any part of the day, as from the most part of yt: which (saith he) I confes. where, first, my wordes taken at the largest, affoord no further vacation from labours, then the tyme wherein the ordinary seruice may be celebrated: which is not, the most part of the day. Secondly, where he concludeth thereupon, that yt may restrayn vs any part of the day: yf that were admitted, what would folow? that therefore, yt may restrayn from labour the whole day? there is great oddes: for, yt is one thing to restrayn any part of the day, and another, to restrayn the whole day. Therefore, to haue concluded any thing: for these wordes, any part of the day, yow should haue put, the whole day. Now yf yow ask me, why the church may not aswel restrain men from labour the whole day ordinarily (for in extraordinary cases yt is confessed) as to restrayn them so much tyme, as the deuine seruice may be celebrated in: yt is, but a fait question. For I would ask of yow, whether, yf it were lawul for the church to appoint two holy dayes euery week: yt were therefore lawul for her, to appoint six? And yf yow wil haue your reason trust vp in few wordes, yt is this: The church may doe that, which is les, therefore yt may doe that which is more.

Again, the deuine seruice, wherefore the vacation is commanded, being ended: whereupō should the rest of the day be better imploied, thē in the dayly vocations? yow wil answer, in priuate reading the word of god, and prayer. This, in deed, might haue better colour, yf the charge were as streight to driue men from playing, and dissolutes often tymes, vnto this exercise: at yt is, to driue them from their work. Howbeit, here ought not to be forgotten, the wise mans counsaill, that *vue should not be to iust*. So that, as the greatest heap fal away from god, by prophanes and contempt of his seruice, thorough the desire of folowing the world: euē so of the contrary part, men boeth may, and haue sometymes declined, whilest they esteemed that the cutting away of some pece from their necessary trauail, could not be vnacceptable vnto the lord, so that the same were bestowed in the church exercises.

And, although the wealch of some may wel suffer, al the

se vacations from their dayly callings, and moe to: yet, in making the church ceremonies, respect must be had, what the comon sort may doe: euen as yt is in a musical consent, where the sweeter or finer voice ys not alwayes takē, but that which wil best accord and fall in, with the rest of the Quier. As for those, to whom the lord hath giuen the meanes, to occupie them selues oftener, in priuate reading of the holy scripture, and prayer, yf they haue affection thereunto, they wil likely doe yt, withowt this order: if they haue none, they wil abuse the rest, to fulfil their naughtry desires: which might be in part restrayned, by trauail in their vocation.

The reason, is like. For the authority is al one, to make yt *Diuis. 1. p. 141* vnlawful to work, when god hath made yt lawful: and to make yt lawful to labour, when god hath made yt vnlawful. And therefore, euen as the church can not command men, to labour the seuenth day, wherein the lord hath commanded rest, but vpon some good cōsideration: so can yt not, but vpon like considerations, restrayn men from labour any of the six dayes: so that his answer, that the one is a commandment, the other a permission, is nothing worth. For, as the commandment of resting the seuenth day, must, because of gods authority, abide in the nature of a commandment: so the permission to work the six dayes, warranted by the same authority, must abide in the nature of a permission. The third section, is beside the cause. For yt is not in question, whether private men should be subiect, vnto such orders: but whether the church, should charge them with this yoke, or no.

Of the liberty of the church in this matter, so yt be vpon conditions before specified, there is no question. Howbeit, the *Diuis. 6. p. 142* example owt of Esther 9, of the two dayes which shee instituted, in the remembrance of their deliuerance: is no sufficient warrant, for these feastes in question. For first, as in other cases, so in this case of dayes: the estate of Christians vnder the gospel, ought not to be so ceremonious, as was theirs vnder the law. Secondly, that which was doen there: was doen, by a special direction of the spirit of god, ether through the ministry

4Zach.8.

of the Prophetes which they had, or by some other extraordinary meanes, which is not to be folowed of vs. This may appear by another² place, where the lues changed their fastes into feastes: onely by the mouth of the lord, through the ministry of the Prophet. For further proof whereof, first I take the 18 verse: where yt appeareth, that this was an order to endure alwayes, euen as long as the other feastes dayes, which were instituted by the lord hi self. So that, what abuses so euer were of that feast, yet as a perpetual decree of god, yt ought to haue remained. whereas our churches, can make no such decree, which may not, vpo change of tymes and other circumstāces, be altered. For the other proof hereof, I take the last vers. For the Prophet cōtenteth not hym self with that, that he had rehearsed the decree, as he doeth sometye the decree of prophane kynges: but addeth precisely, that as sone as euer the decree was made, yt was registred in this book of Esther, which is one of the bookes of the canonical scripture: declaring thereby, in what esteeme they had yt. Yf yt had bene of no further authority, then our decrees, or then a canon of one of the councils: yt had bene presumption, to haue brought yt into the library, of the holy gost. The sum of my answer, is, that this decree was diuine, and not ecclesiastical onely. That which he addeth, of euery priuate mans consent in these matters: is not to the question, and yet is^b before answered.

in the former part of this booke.
216. lin. 35.

THE SECOND PART OF THIS chapter, of Saintes dayes.

Dinif. 1. p. 2.
217.



If purgatory were propounded onely as a thing indifferent, which a man might beleue or not beleue, and yt were in our choice, whether we would pray for the dead or no: yet this liberty is naught: wherefore, your answer, that purgatory is made necessary to saluation, is insufficient. But, as purgatory ys vnlawful, with what sauce soeuer you set yt before vs: lo she

the keeping of Saintes dayes holy, can by no glos be made good. your confounding therefore of Saintes dayes, with holy dayes, as yf there were one case of them boeth: is no simple dealing.

Vuhat force there ys, in the name of *saintes dayes*, to make men beleue, that they are instituted to their honour:

Dini. 2. p. 2.

344.

at the first

book. p. 61.

sect. 3. & 4.

and pa. 62.

sect. 1. 2. al.

so in the for

mer part of

this p. 408.

lin. 37.

let the reader iudge, of that which I^r haue written. How much more, doe they confirm this: when boeth the corrupt custome, and doctrine, in popery, hath forestalled the peoples mindes with that opinion. whereunto his answer, that I might much better reason against the names of Sunday and Moneday: ys vntrue. For first, the vse of such thinges, is not so free in ecclesiastical matters: as in ciuil affaires. Secondly, our people hath not bene nusled vp, in that filth of worshipping the Sun and Mone, as they haue bene of the saintes: in so much as (the learned set apart) there are few, which know that there were euer any dayes, obserued in the honour of the Sun or Mone. Yf they had bene so nusled, who seeth not, but that yt had bene moste couenient, for the rooting out of that Idolatry: to haue made a change, of these names. Thirdly, yt ys knownen, that good men after the example of Dauid (which would not once defile his lippes with naming the Idols or Idolatrous thinges, except yt were with detestation): boeth absteyn from such names, as much as the common vse wil suffer, and desire the abolishment of them.

Psalm.

To my reason, that as the lordes holy dayes, are taken to be instituted to his honour, so the saintes holy dayes may easely be thought of the ruder sort, to be instituted to their honour: he answereth, that the lords holy dayes, are so called especially, because the scriptures concerning hym, are then red: which is no answer. For, yf hys answer were true: yet, yt confessing by the way, that they are taken in part, to be instituted to the lords honour, graunteth forthwith, that there ys occasion giuen to the ruder sort, to think that the Saintes dayes are in part, instituted to their honour. As for hys sentence owr

of Augustin, yt ys a meer abusing of the tyme: as yf every thing instituted to the honour of god, were a sacrament, or that a thing doen in remembrance of the lord, may not, or rather ys not, doe to hys honour. And here, yt is to be noted, that the Days taken, in hys own nettes. For he defendeth the keeping holy, of these Saintes dayes, as they were vsed in the elder churches, and as Ierome and Augustin mayntein the. Now, hym self, hath for hys defence alledged owr of Ierome, that these dayes are obserued to the Martyrs: and owr of Augustin, that in them we honour the memoryes of martyrs. Therefore hys escape, that no man ys so mad, as to think, that by these dayes we doe any honour vnto the Saintes: ys not onely an opē vntruth, but directly contrary to that hym self maynteyneth.

p. 254.

In the former part
Tract. 5.

What ignorance is in the land, for want of teaching: I leau to the readers iudgment, of that which hath bene said. To that I alledged, that althowgh there vwere teaching, yet ye vwere good, that these names should not help to vnteach: he answereth not. Howbeit, he goeth further, asking whether for every particular mans ignorance or abusing of yt: the church is order, must be changed. He may wel know, that yf there be one man which abuseth yt through ignorance, there are moe then a thousand: and yf there were but one onely, yet, seing that man ys in danger to wrake hym self at this rok, ought not the church rather to change this name, then to giue occasion of destroying hym, for whome Christ hath died? considering, that of naming those holy dayes, Saintes dayes, there can be no fruit, or profit assigned.

Disis. 3. p. 254.
Augu. Epi.
ad Iannar.
m. 9.

Hys exception against *Augustins complaint*, of the multitude of Ceremonies, that he speaketh not of holy dayes: ys vnworthy of answer, considering that he speaketh generally of al kinde of ceremonies: likewise, that he saith he speaketh of vnprofitable ceremonies. For, he disputeth simply against the multitude of Ceremonies vnder the gospel. whereas, yf they had bene but a few, and yet vnprofitable, he would therefore, haue condemned them. As for that he saith, that ours are profitable, and appoued by the custome of the whole church: the first ys an asking of that in question, the other ys an vntruth, as doeth

doeth after appear. Now, whereas I said, that *in this ceremony of holy dayes, yue excede euen the Iues*: he maketh hys accountes so, that they (as he saith) *had the greater numbre*. But what Auditor wil allow, these accountes of yours. First of altherfore, yow must strike of the supposed holy day of Iudith, for the reason, shewed in ^a another place: likewise, those of the Makabites, as those whereof there is no certeintry: and boeth Iudiths, and the Makabites together, as those which, yf euer they were houlden, were houlden many hundreth yeares after the giuing of the law. For the which cause, the two dayes of Hesther, althowgh they differ as far from the other, as heauen from earth: owght not to come, into this account.

a In the former part p. 400.

For this comparison, is not institured berwene vs, and any estate of the Iues vnder the law: but with the ordinary estate, and with that which was giuen in mount Synay, by the ministry of Moses. For, that is boeth S. Augustins meaning, and yt is a fowl wart in the churches face vnder the gospel: to be so ceremonius, as the ordinary estate of the church was vnder the law. There remayn onely, three feastes of the Pasouer whitsonyde and the Tabernacles: vnto euery one whereof, yow ascribing seuen, raise the sum of one and twenty holy dayes. But here also, yow are fowly ouerreckened. For, the first onely, and the last day, of euery of those three seuenes, were holy: in the rest, which were berwene them, althowgh there were extraordinary sacrifices, yet men might, after diuine seruice, folow their ordinary vocations. Oneles therefore, yow make a far other rowl of the Iuish holy dayes, then yow haue doen hethertoward: yow see that my saying, *that yue haue more the dubble as many holy dayes as they*, ys mayntenable, and deserueth no such censure, as yow giue yt.

*Leuit. 23.
vers. 7. 8.
Or.*

For any thing that I could euer learn, we are by the lawes as much bound from labour vpon the saints dayes, as vpon the lords day: wherein, I report my self to that which may be known hereof: the rest ys answered. In the next diuision, there is nothing but a manifest pillar of popery, with shameful outrage vnto the holy gost: in that he calleth the appeal to the scriptures and example of the Apostles, from certeyn

apag. 549. customes of the churches, which were more then a hundreth yeares after Christ, an vnlearned shift: which is ^a before touched.

Socrat. 5. li.
cap. 22.
by Socrates
liberal.

by ap^l iud.
710.

In the next, the testimony of *Socrates*, ys faithfully cyted of me. As for that he answereth, that by *euery one*, he meaneth not *euery person*, but euery country or people, alledging to that purpose *another place in the same chapter*, where (saith he) ys put *euery particuler people*: he ys abused. For there is no more mention of people in that ^b place: then, in that which I alledged. Beside that, in saying that yt was no law, but *a custome*, and that yt was not *penal to those which did not kepe yt*: Socrates confirmeth the indifferency, which I affirmed, to haue bene in in the beginning.

Diuis. 6. p.
349.

For the allowance of Saintes dayes, whereof the question is here, althowgh he hath onely M. Bullingers testimony, which ys retracted and condemned by M. Bullingers own self: yet he marcheth forward stil as bouldly, as yf he had a whole legion of learned men, of hys side. what dealing this ys, let the world iudg. But *they be* (forsooth) *his own wordes*, which he hath alledged: so are these yours, *Basil in his book of offices*, yet, I suppose, yow wil be loth, that yt should be now accounted your iudgment, after yow haue corrected your self.

e C^hrist. Ec.
cles. Tigur.
O aliam
acc. cap. 24.

Here also, to the iudgment of such a ^c number of *reformed churches which haue condemned the keeping of these dayes as vnlawfull*: he not onely answereth nothing, but wal-

pag. 545.

keth stil in his ould path of bould and vntrue affirmation, that the *custome of the whole church confirmeth them*: as though the reformed churches now, were no churches at al. And, that the reader may further know, hys importunity in this behalf: he may vnderstand that beside M. Bullingers consent in general, with the rest of the churches: the disallowance of that particular church of Zurich, and consequently of hym touching these Saintes dayes, doeth appear in a book, a part. And if the learned reader look, the later edition of M. Bullingers commentary vpon the Romanes: he may, per-

Lanternus
de ritibus
eccles. Tigur.
cap. 8.

aduening

adventure, finde his former iudgment, alledged by the D. corrected.

Hetherto also, commeth Muscular iudgment in particular: which affirmeth, *that there can be no defence for the saintes dayes, vnder whatsoever be pretended: likewise M.^r Hoppers*, which condemneth them, notwithstanding their gray heares, yea the very first institution of them, and that vpon credit of that, which the D. calleth an *vnlearned shift*: that ys to say, by opposing the authority of the word of god, and the examples of the churches, gouerned by the Apostles and Prophetes. In the next diuision, in Caluins iudgment, touching the three feastes dedicated to the lord, I wil procede no further: considering that yt appeareth in his epistles, that he was not the cause of the abrogating them. As for the saintes dayes, whereof onely (in deed) the question is in this place: considering that which hath bene alledged, I think the D. hym self wil make hym no patrone of. Although, shewing the multitude of our papistes, *the obseruation of these dayes, as of Easter &c. amongst vs, would haue inconueniences, which yt should not haue with them, where there are none*, as I haue also before obserued.

Muscular com-
mon places
vpon the 4
commande-
ments.

Hopper vpon
the same 4
commande-
ments.

The rest in this chapter, is
answered.

THE

106

THE SECOND CHAPTER, OF
the second part of this Tractate: of the fau-
tes, touching prayers.

THE FIRST PART, OF THE
chapter: touching the fautes,
in the matter.

divis. 9. p. 4.
492.



math. 6.

2. Tim. 3. 12.

1. John 5.
14.

O mayntein, that we should pray, to be deli-
uered from al aduersity, he falleth fowly, and
as yt were vpon al fower: teaching with
great confidence, that we pray for thinges, w-
hercof we haue no promes. For, seing our pra-
yers made withowt faith, be abominable,
and no fayth ys able to be grounded, but
vpon the word of promes: yt must needes folow, that the
praier conceived withowt promes, ys likewise abominable.
But then, sayth he, we may not pray to be free from al syn: no more,
in deed, we may in thys lyfe, because we must alwayes pray,
for giue vs our synnes. nor yet (saith he) pray against persecution,
no nether, against al persecutiō, because yt ys cōtrary to that
word, which sayth that euery one vubich vvil liue godly in
Christ Iesu, must suffer persecution. Hereunto, he abuseth
S. Iohn 14. 13 whatsoeuer you ask, I wil giue: which, S. Iohn hym
self solutoth, when he saith, that he heareth vs in al, that
vve ask according to hys vvil, and that wil, ys in hys w-
ord. Hether, he draweth the example of our Sau. Christ, whi-
ch prayed to haue the cup remoued, that he knew he should not obteyn:
which as he alledgeth yt, serueth to proue, that we ought to
pray for that, which we are sure we shal not obtein: which
ys absurd, and not onely to pray withowt, but also contrary
to faith.

Nether did our Sau. Christ, pray withowt promes. For
as other the children of god, to whose condition he had
humb-

humbled hym self, haue: so had he a promes of deliuerance, so far as the glory of god, in the accomplishment of hys vocation, would suffer. And I deny, that (at that tyme he made that prayer to hys holy father) he knew he should not obtrayn. For althowgh he knew, that he should suffer, yet yf I answer, that as towching hys humanity, he knew not the most infinite and extreme weight of sufferances, which god hys heavenly father had measured vnto hym, or knowing them, had through the ynspeakable force of the panges which he then was in, forgotten them: I see not, how thys answer may not be maynteyned, as a Christian and catholik answer. For our Sau. Christ, rakyng vnto hym, together with our nature, our infirmities: might, withowt al contagion of syn, boeth not know some thinges, and be subiect to forgetfulnes, of that which he knew: not to the forgetfulnes, which commeth of negligence, but which commeth of a sodayn astonishment, and shaking of al the powers, boeth of body and mynde. Al forgetfulnes, I graunt, ys the punishment of syn: but that al forgetfulnes is lyn, and vpon al occasions, I think, the Answ. hym self wil not affirm. As for that, he wandereth in abowt the conditio: yt nothyng excuseth, hys error. For we ought not to desyre, to be free from al aduersity, yf yt be hys wil: considering, that he hath already declared hys wil therein: but onely of this, or that aduersity, whereof we know not, but vpon the euent, what ys hys good pleasure. He hath much other fog to this purpose, but not worth the naming.

After, he cyteth the 91 psalm, that no euil shal come to the: where, he manifestly ouerthroweth, that he hath affirmed before. For, pouerty and persecution are amongst those euiles, of which hym self saith, we haue no promes to ground our selues vpon, when we pray against them. As for the place yt self, yt must not be vnderstood, that the afflictions, shal not touch vs. which ys manifest, in that, assigning the maner of performance of these promises, he saith, that the lord *will be with hym in hys trouble, and deliuer hym*: noting, that he shal be in trouble, which ys contrary to that, that he shal be free from al trouble. So that, to accord the scripture, with yt self, the meaning of

a Roma. 2.

of the promise must needes be: that he shal not be overlayed or oppressed, but contrarily, that the afflictions^a shal serue (as the Apostle saith) to hys good. Here therefore, a difference must be put betwene euil, and aduersity: in such sort, that although the scripture doe promise to deliuer the faithful fro al euil, yet yt foloweth not thereof; that yt promifeth to deliuer them from al affliction, or aduersity: considering, that that is sometyme good for them. Hys distinction, ys meerly idle: the former part whereof, ys onely in question.

Psalm. 119.
v. 71.b diuif. 16.
p. 497.

c 494. l. 14.

Whether also, he wil haue referred, that which commeth^b after: towchyng the petition, *deliuer vs from the euil*. Vwhereby, whether yt were hys meaning, to proue that we should pray ordinarily, and expresly against thunder: let the reader iudg, considering, that that onely ys therein questioned. Let hym iudg also, whether, where he accuseth my vnfyne dealing: I delt not with hym, moſte fauorably. For hys wardenes there, ^c being ether without ſens, or els hauing a very dangerous ſens: I paſſed by, not ſticking in them, but taking that which I thought he meant. Now to proue, that al manner of aduersity ys noted in them, notwithstanding that by the word, euil, be vnderſtood the Deuil: he alledgeth, that ſome interprete yt, that we deſire to be deliuered from al aduerſities, which the deuil worketh againſt vs in thys world: which maketh clean againſt hym, conſidering that diuerſe afflictions, are immediately ſent of god, other ſome by the ſeruice of good Angels, others by officers whome god hath appointed to chaſte vs, for that wherein we offend, againſt the good order of the church, or common wealth. And, as for the later kinde of theſe chaſtiſmentes, after the offence committed, and iudgment accordingly giuen, we owght not to pray to god, to be deliuered from them: conſidering, that that were to pray, that the cours of the reuealed iuſtice of god, ſhould be ſtaied. whereby he may ſee, that although the Deuil be autor of al euil: yet he ys nether the firſt autor of any aduerſity, nor ſo much as the inſtrument, of diuers aduerſities.

Diuiſ. 10 p.
493.

To mayntein the praier; that god would giue vs, that we dare not ask, he alledgeth, that we muſt be humble, and acknow-
ledg

Judge our unworthines: as yf, these could not stand with a bouldnes, of asking in the worthines of Iesus Christ, whatsoeuer we haue need of. And, the very similitudes he vseth, condemne hym. For, what childe, comming to his father for a bit of bread which he standeth in need of, vseth to say: that he dare not, ask yt. Likewise, of one frend towards another, which moste amiable names, our Sauior Christ wil haue set before vs, when we come to prayer: to engender in vs, a reuerent familiarity, with hym. And the bouldnes, that the children of god owght to haue, so much passeth that which we vse, to any of our moste dearest frendes: as we are more assured of hys loue, then of theirs. After to help hym self, in steed of that S. ¹ Luke saith, the *Publican standing a far off, would not so much as lift vp hys eyes vnto heauen:* ^{14.} he bringeth hym in saying, he durst not come nigh, nor lift vp his eyes: where, beside his corruption, he gayneth nothing, vnles he had shewed, that he durst not open his mouth, to ask forgiveness of hys synnes. Of the contrary side, seing he durst ask forgiveness of hys synnes, which is the greatest petition that a man can make: yt ys manifest, that there is nothing needful for vs, which, in Christ, we may not be bould to ask.

But here, he hath found out another hole, to crepe into, that we should, forsooth, say we dare not ask, and yet ask: whereby, in steed of reaching true humility, he openeth a schole to hypocrisy, which the lord detesteth. Nor vnlike vnto the Popes Canonistes, which being in great payn how to accord the Popes title of being *Seruant of al seruantes*, with his title of being *lord of al*: amongst other answers set down this, that he doeth yt of a certeyn humility of minde, not in truth, or for that he is so in deed. Herein also hys own example, vterly conuinceth hym. For the Publican, which, he saith, durst not lift vp his eyes, did in deed not lift them vp: so that yf, by hys example, we should say we dare ask nothing, we owght also to ask nothing. I leau his examples of the Pharisee and prodigal Son, as vterly vain and im-

Rom. 5. 20

8. 15.

Heb. 10. 19.

pertinent: I pas by also (as needles with vs which profes the gospel) the testimonies of the scripture, where bouldnes to goe vnto god, through Iesus Christ, contrary to this not daring, ys playnly taught: marueiling, where the Answ. wil stay, which setteth hym self against thys sentence propounded of me, that *through the vworthynes of Iesus Christ, there ys nothing vwhereof vve haue need, vwhich vve may not dare to ask, of our heavenly father.*

Diuif. 11. p.

49.

His first section, ys idle. In his second, to mayntein the exces of crauing earthly commodities, by a particuler discours of them, against my reason that *there ys but one petition in the lords prayer, to vouching the commodities and discommodities of this lyfe: is alledged, that there is but one petition to vching prayer for the sorgiuenes of synnes, which is nothing to purpose. For althowgh, there be but one precisely of that matter: yet there are six of that kinde, that ys to vching the glory of god: where there is, but one onely petition, of this kinde. Against which distinction, of thinges perteyning to gods glory and to this lyfe, his exception, that al thinges tend to hys glory: is friuolous. For althowgh, al thinges work to his glory, and our saluation: yet in respect, that one doeth this of the own nature, the other accidentally, the one nearer, the other further of: boeth the Deuines doe so commonly speak, and the scripture yt self vphouldeth this distinction.*

Math. 6.

3.

To mayntein, that we may ordinarily pray against thunder and lightning in winter &c. he cyteth the 11 of Ecclesiasticus of thincking of aduersity in prosperity: which (yf yt were of weight to confirm a matter in controuersy) yet is nothing els, but that one ought to prouide hym self of parience against that day, and not to promise hym self alwayes, good dayes. Likewise, S. Mathew 24 where the Iues are bidden to pray, that their flight be not in winter: which is of a certeyn, and determined calamity, and that of a whole nation: in which case, I confessed that there ought to be prayers. Further, that *sumdry perish suddenly by thunder.*

der: to which I answer after, that so they doe by falles from
 hors, and by infinite other wayes. His reply whereunto, that
 these, which I speak of, come commonly by negligence: maketh for me,
 forsomuch as they are so much the more fearful. For consi-
 dering that beside the bodily harm, they befall vnto vs, thro-
 wgh our own syn of vndiscretion: we ought the rather to pray
 against these, then against the other. To that I alledged,
 that *these dangers are oftener then thunder*: he answereth
 not. Howbeit he thincketh yt most conuenient, that we pray aga-
 inst these also: in generaliry and with condition, I graunt, net-
 her is this in questiō, but not pece by pece and ordinarily.
 The reason whereof, I assigned, that *so there should be no e-
 nd of begging earthly commodities*: whereunto he answereth
 nothing. The same reason, I alledg afterward pag. 536, a-
 gainst the particuler thanks giuing at the churching of we-
 men: whereunto he answereth, that there ought to be for this espe-
 cially, because yt is so dangerous and common: yet yt is not so com-
 mon as siknes, which, through disobedience, befallerh to
 men and wemen boeth, nor so dangerous, as a number of dise-
 ases owr of which one doeth not so likely escape, as wemen
 owr of their trauail: beside that the restoring of some to he-
 alth, towcheth the church nearer often tymes, then this. As
 for his asking after scripture, not able to answer the reasons,
 grounded vpon the scripture: yt is vnworthy the answering.
 In the example of the Malsilian heretikes, that held that we
 should alwayes pray: he doeth but abuse the tyme, talking
 much, but not towching the point wherefore I alledged yt.
 let vs therefore return.

I alledged, that *the original of the Letany, brovught in*
vpon occasion of some general mortality, like vniuersal of certe-
in confessions of the diuinity of our Sau. Christ, vpon occa-
sion of the detestable heresy of Arius: ougth, to vouching
the ordinary vse of the church, to cease vwhen those evils
vuere appeased. whereunto he answereth, that we are stil sub-
 iect to these mischeifts: So were the elder churches, before those

Dis. 12 and
 23 pag. 496

euiles came, and al other churches now, as wel as ours: yet, nether did the elder churches, then institure an extraordinary remedy before the mischeif, nether doe other churches now, continue yt after recouery. And in deed herein, yt is with the church of god, as with mans body: whereunto no wise physicion, prelcribeth an extraordinary diet, but vpon some diseas present, or apparantly approching: otherwise, why are not there also extraordinary confessions, and letanyes, against al other detestable heresies, and heavy iudgements, which haue bene from the beginning of the world, vnto thys day.

He answereth further, that so the psalmes made vpon special occasion, should be now vnprofitable, which is nothing so: for they haue alwaies the same profit, to be studied in, to be red, and preached vpo, which other scriptures haue: and this for aduantage aboue the rest, that they are to be sung, as their name doeth declare. But to make dayly prayers of them hand ouer head, or otherwise then the present estate wherein we be, doeth agre with the matter conteyned in them: ys an abusing of them. For how incouenient ys yt, that our church, liuing vnder a godly Prince, should in sted of a prayer for yt self: say a psalm, which complayneth of oppresion by a Tyrāt. Yea, when the estate of the churches should be such, as the psalm doeth expres: yet, considering that the prayers in the churches, ought to be framed to the vnderstanding of the moste simplest, and the psalmes haue maners of speeches, which the learned them selues, haue enowgh to doe to vnderstand: yt is manifest, that they are not the aptest formes, of publik prayer. That of the repetition, of the articles of our belief, is alledged to no purpose. For, yt is a short Sum of the whole Christian profelsion, directed against no particular heresy: but alike needful, at al tymes.

To proue, that *gloria patri* etc may be oft repeated, at one meeting: he answereth, that a good thing can not be to oft said. which, that I abyde in the former similitude: is as much to say, that a man can not take to many purgations: And yf yt be so, as he saith, why is there any other thanckes giuing, then this,

this: His reason, that *yt is a good thing, ys not enough, so much as to bring yt into the church, much les to cause yt to be so oft repeated: vnles also yt be so good, that nothing can be, for the tyme and place, better.* Hether belongeth, that of *Varin* Mat. 6. 7.
b p. 2. 804 *repetitions, in the bend of the book, where first with what fa-* ce he denieth, that he vnderstood his wordes, wickedly wrested of the Geneva translation cyted by the admonition; let the reader iudg of his wordes: wherein, rendring the reason of this charge, he saith, *for the wordes of Christ, be not as they translate them, but &c.* Then let hym obserue, that of diuers reasons v- sed by me, to establish that translation: he answereth not so much as one. To proue, *that long prayers are not forbidden, which none denieth, also that the true translation is, that we should not babble much, which ys in effect the same with that of Geneva,* he bringeth diuers autorityes: but, to proue, that our Sau- Christ meant to condemn, *onely repetitions without faith, or that he condemned not, when one thing is ordinarily oft repeated in a smat tyme, which be the pointes in question,* nether the 4. first testimonies, nor the 2. section, haue one word of. As for that owt of M. Martyr, yt proueth that multi- plying of wordes without faith, is babbling: but not, that th- at onely is babbling, which (to put vs from this place of S. Mathew) ought to haue bene proued.

Nether doeth the example of our Sau. Christ, *repeating the same wordes thrise: help hym.* For first yt appeareth not, in how short space this was doen. Then, yt is vnmeet, of eue- ry example of prayer made in some especial estate, either of exceding ioy, or of exceding affliction: to make a patern, for the ordinary prayers of the church. For when this repetition, is engendred of a zeal, which by this ioy, or affliction (as by more wood put vnder the furnais) is made whotter, then commonly yt vseth to be, in the best of the children of god: yt is apparant, that where this stre- nght of zeal is not, to send forth these repetitions, and with a strong voice, to cause, as yt were, this Ecco: the- re (as hypokritical) they can not but displease the lord. Therefore, the ordinary and vsual prayers of the church,

ought to be so conceiued: as al the children of god, by that measure of zeal, which the lord commonly departeth vnto them, may be able to folow with affection. Yf some member can, by reason of such particular scholing as is before spoken, ouershoot this commo mark: he hath his chamber at home alone, as our Sa. Christ had his garden here, where he may haue further scope. But, that the prayer of al the church, should be framed vnto hys estate: is no more conuenient, then, for that some one laboreth of the diseas of the gout, al the whole church should haue an ordinary prayer, to be deliuered from that diseas.

a Diu. 14. p.
497.

The same^a reason is, of the thanks giuing by *magnificat, Benedictus, and nunc dimittis*: which were made by occasion of certein particuler benefites, *no more to be vsed for ordinary prayers, then the Aue Maria.* whereunto he answereth, that that pertaineth to the virgin onely: euen so doe certein thinges conteyned in these psalmes, ether agree to certein particular persons onely, or els are such as can not agree to vs. As to haue seen our Sa. Christ with *bodily eyes*, to be called *blessed of al generations*, to haue a son which should *prepare the vway to the son of god.* And therefore, by his own answer, these verses, at the least, are no more to be dayly said of vs, then the saluration of the virgin Mary. So that boeth for this cause, and the other before alledged of the psalmes: yt is not conuenient, to make ordinary prayers of them. Nether doeth the respect, that they *conten the mystery of our redemption*, serue to make them ordinary prayers: no more, then infinite other places of the scripture: yt proueth rather, that they should be the ordinary textes, to preach on.

b diu. 9
21.
Diu. 17. p.
498.

The two next be^b answered.

To the defaut of the book assigned, *for that there are no formes of thanks giuing, for the releas from those common calamities, from vuhich vwe haue petitiōs to be deliuered:* althowgh he can here answer nothing, yet, as his manerys, he

he blotteth paper. Howbeit, page 536 he goeth about to return this vpon my head, because *taxing the want of thanckes giuing here, doe there finde fault, with the solemn thanckes giuing at womens churching.* whereunto I answer, that I doe not simply require, a solemn and expres thancksgiuing for such benefites, but onely vpon a supposition, which is, that yf yt be expedient, that there should be expres prayers, against so many of these earthly miseries: that then also, yt is meet, that, vpon the deliuerance, there should be an expres thackesgiuing. But whereas he saith, *that thanckes are then giuen, for encreas of goodes people, and deliuerance from syn:* the first, ys here owt of tyme, as that which belongeth to baptim, and not to churching: nether is there any such thing conteyned in the book. The other, is spoken first dangerously to the simple reader, as that which, hauing no good sens, giueth also manifest suspitiō, that ether the company in mariage, or the bringing forth of children (boeth which are commendable) is syn. Then yt is spoken slaunderously, in respect of the book: which, hauing no such thing, is brought into suspicion of yt. Here also, yow should haue learned to mend your speach, of our *subiection vnto syn.* For, althowgh the daungerous trauail of women with childe, be a testimony of syn, which we committed: yet it is not a testimony of subiection vnto syn, in vs which are sanctified: cōsidering, that althowgh, *"syn dwel in our mortal bodyes, yet it reigneth not ouer vs,*
nether are we subiectes vn-
to yt.

1. Rom. 7.

D

THE II PART OF THE II
chapter, of this Tractate: of the fan-
tes, in the form of our
prayers.

Diui. 18. 19.
and 20. ps.
499. 501.



DO that against the prayers, shred into so many and smal peeces, vvhether, as in doctrine, so in prayers, regard ought to be had not onely to the matter, but also to the form: he answereth, that so the doctrine be the same, the form is left free, which is vntrue. For yt ought to be done without al^e pomp, and outward shew: also to the^e capacity and moſte aduantage of the hearers memory: and that which toucheth this point chiefly, yt ought to be done^e comely and orderly: al which thinges, as they pertain to the form of preaching, so doe they to the form of prayer.

1. Cor. 1. 1.
2. Heb. 5. 12.
Job. 16. 4.
1. Cor. 14.
40.

To this vncomelines, set forth by *similitude of a supplicatio, made vnto an earthly Prince*: he answereth, that the dealing with god herein, is far other then with men, except I wil admit the popish reason of praying to saintes, which is nothing worth. For boeth hym self hath vsed this kinde of reason^e before, and the^e Prophet, in the matter of sacrifices, doeth vse the same: Peter Martyr also vseth the same in the case of prayer. where the word of god, hath determined the contrary, there this kinde of reasoning, drawn from the vsage of men, is shut out: but where the lord hath not prescribed the contrary, there yt hath a place. Of which kinde, is the matter of comelines and decency: wherein we must haue regard, to the comely vsage, and conuersation of men. vpon which grownd, we say, that yt is comely, that the lords table should then onely be spred, when the holy supper is to be ministred: and rather, with a fayer cloth, then with a fowl. Also, that yt is not against order, that many should sing together: but yet a disorder, that many should speak together.

d. diuif. 10.
p. 493.
Malach. 1.
2. 14.
Martyr vpo
the 1. of 5.
an. ch. 1.

My answer, to the short prayers objected out of the Actes, that *S. Luke setteth down onely, the sum of the prayers,* ys manifest: seing in sermons, as needful to be reported at large, as the prayers, he hath vsed the same shortnes. Although, touching those which are priuate prayers, for particular necessities, they ought to be no rules, in this point of publik prayers. To that, that *even those prayers, as they are set down, vvere continued, and not cut into peeces:* he can answer nothing. whether the form of prayer, which we haue in this point taken of the papistes, be as good as that which I touched, and which is vsed of other reformed churches: let the reader iudge. That al, or the moste part of them, haue allowed our order: is vntrue, as may (yf need were) be shewed by recordes of the difference for yt, in Queen Maryes dayes. Diuers other rousing sayings he hath, whereof that of our Sauour Christes and the Apostles vsual preaching without textes: hath no ground. That of their preaching, without prayer before, or after their sermons: is a shameful vntruth. For, prayer being assigned, for a^a peece of the duty of the ministry, although yt had bene neuer (as b^b sometye yt is) expresse: yet yt must of necessity be intended. Oneles peraduenture he wil say, they prayed, as the papistes, in the midst of their sermons: as yf gods assistants were needles, for the first part of their preaching. That the Apostles, did not labour and study for their sermons: is another vntruth, c^c before confuted.

a Act. 6. 4.
b Job. 17. 5.
Act. 2. 42.
Act. 1. 24.
Act. 10. 16.

c In the translation of the Decretals.

Diuis. 21. p. 701.

Beside the confusion and wast of tyme, in that the people rehears word for word after the Mynister certeyn prayers, which they may as wel doe by content and affection of minde: was alledged, that thereby is engendred an opinion, that the other prayers doe not so much pertain vnto them. whereto he answereth, that there is special cause, why they should be vsed, because they contain a general confession, which al Christians must, euen with their voice, confesse: as yf the desiring of thinges which are necessary, and giuing of thanckes for benefites which we haue receiued, were not boeth as general, and as

necessary to al Christians; and a thing which concerned the glory of god, as much as the confession of our synnes. Yf yt be so, what cause can he assign: why the people, should with their voice pronounce one, and not the other.

My reason, which is, *that as in the publik liturgie, the Minister is onely the mouth of god, from hym to the people, so he is the onely mouth of the people, from the vnto god:* he corrupteth, leauing owt onely in one place, and taking yt in the other, that the strenght of the argument of payers, might the les appear. For answer whereunto, he ys fayn to take the answer, seruing to the last reason, which is of the *practis of the church in the² Apostles tyme, and after:* and to apply yt to this. wherein first he cyteth *Musculus*, which thincketh yt not vnlikely, that the disciples repeated the hymn after our S^a. Christ, to whome I answer that there is no likelyhood, that the disciples repeated the whole song after him: onely, as the nature of some hymnes doeth require, yt may be, there was a common foot of the song, wherewith the disciples answered, vnto our S. Christ synging first. And thys (no dout) is *Musculus* meaning. That owt of *Pliny*, is nothing to purpose, yt being confessed, that the whole church may sing psalmes with the Minister: where also, his obiection of *dissent with my self in this point*, ys easely answered: namely, that the practis of the Apostolike church, hauing bene such in the psalmes, and not in the other prayers, is cause enowgh, why that which ys conuenient in one, ys not so in the other. Beside that, there is no los of tyme, in synging the psalmes: considering that the people sing, together with the Minister.

Then he alledgeth, *After the 4: that, in praying, al the Apostles lifted vp their voices.* The greek is, they *with one accord, lifted vp a voice to god*, not voices: so that, S. Luke noteth that there was but one voice amongst them al: which, because yt was with consent, he doeth aptly cal the voice lifted vp of them al, and wherewith they al prayed: euen as he^d after attributeth the exhortation made by one of them, touching the

chois

a1 Cor 14.

26.

b Iustin A.

polog. pro

Christ.

c Exod. 15. 1.

21.

d Psal 116. 1.

2. cor.

e Isdr. 3. 11.

d Act. 6. 2.

of Deacons, vnto them al. Vwhere, al must needes confesse, that ether one onely spake in the name of al: or (which god forbid) there shal be ascribed vnto the holy Apostles, ether a chiledish folye, whilest twelue, one after another, propounded the same wordes at one tyme, and in one assembly, or els a barbarous confusion, whilest they spake al at once. Here also, he greatly forgetteth hym self. For setting down, that that part of prayer which consisted in confession, owght especially to be repeated after the Minister: his pretended examples, are of that part of prayer, which standeth in asking, and thankesgiuing: so that, yt seemeth by hys proofes, that these should be especially repeated: at the least, that they should be as wel, as the confession.

Against that alledged for vs, *of the practis of the church in Iustins tyme*, he answereth, that I left out, *vue al rise and pray together*, which is to fond: as though our church, prayed not with the mynister, when yt onely attendeth vnto the prayers, albeit yt reherse them not after hym. And, this form of church prayer, nored of Iustin, ys nored also of Dionysius Bishop of Alexandria: to consist, in that the people, attending to the prayers, sounded Amen together: which may be also an answer, to that of Basil. The practis cyted out of Chrysostome, owght not to be admitted: considering that in the same place he sheweth, that as the Minister conceiued one prayer for the people, so the people conceiued another diuers from yt, for the Minister: which how vnmeet yt is, in the church of god, and publikly, hath bene before declared.

Euse. 7. lib. 9. cap.

That I used that form in my sermons (for any thing that I know) I learned yt of the book: which vse, forsomuch as some yeares after, whilest I yet preached, I corrected in my self: yt declareth, that I first misliked and condemned my self in that point, or euer I found faur with the book. The next diuision, I leau to the readers iudgment.

To this treatise belongeth, that which commeth after, *pag. 740.* of singing the psalmes syde by syde, where he requireth proof.

of that I alledged, *that yt is not enovugh to pray vwith the heart, vwhen a mā may pray vwith the voice also:* which is proued, by as many places, as we are bidden to syng vnto the lord: and in that the lord wil be serued with al the strenght we haue: so that, where nether inconuenience of ecclesiastical pollicy, nor want of health, or such like hynder, there the lord contenteth not hym self with the heart, ones the voice be giuen also. And of this, the example of Anna, which hym self bringeth against me, ys a manifest proof: which wagged her lippes, when, for greif, she could not speak owr. His proof owr of the Corinthians, as also whatsoeuer he hath in this diuision, of contrariety with my self: is a meer mispending of the tyme, considering that I boeth added expresly, *that vwe ougth to pray vwith the voice, vwhere yt may be,* and had before declared, the inconuenience of doeing so, in the other prayers.

Vwhere I shewed, that *this kinde of synging ougth so much more to be suspected, for that the Deuil hath goen about to get yt authority, by deriuing yt, partly from Ignatius, partly from heauen:* he answereth, that ys yt came from Ignatius, as Socrates sayth, yt is not the les to be esteemed: which is to induce the reader, to beleue this fable, that the Angels were heard, to syng so from heauen. For Socrates saith, that Ignatius toke yt of them: so that in this fable, he had rather beleue Socrates, whome ^a before he accused of heresy, then ^b Theodoretus, whom he wil not ^c suffer, to haue bene ever touched with heresy. Hether pertaineth, that which is page 606, where vnder pretence of indifferent thinges, he seemeth to allow of Organes: which, beside the popish abuse, reneweth Iudaism, and hath now no thing perteyning to edification, one of the rules wherby indifferent ceremonies, should be squared.

His defence of his profane prouerb, *matching mad men, women, and children together,* out of S. Paul calling the men of Crete, lyars,

Socra. 6. li.
8. cap.

a pag. 350.
b 2. lib. 24.
c pag. 415.

bars: y^e a shameful profanation, of the scripture. For where, S. Paul set hys mark, of one onely I^e, he setteth hys vpon the whole, boeth sex of women, and age of children, through the world. And where S. Paul, did yt by reason of hys ministry towards them: he doeth yt, without. Last of al, where S. Paul did yt truly: he doeth yt vntually.

Vnto the vndecency, of the scraping at the name of I^e. pag. 744
I^es, he answereth, that the same is in hauking: as yf the case were like, the natural necessity requiring the one, and no necessity requiring the other. Nether ys there any vndecency in hauking, yf (as yt is meet) euery man doe yt seuerally as his need moueth: and not, as somewhere yt is doen, altogether. That alledged of ingendring a greater estimation of the Son of god, then of the father or holy gost, in that his name is curtesied vnto, and not the other: he derideth, but answer he can giue none. Vnto the reason is manifest, especially with the simpler, which esteeme that better, to which more honour is giuen: so that where this is not beaten down by continual teaching, yt can breed no other opinion. And althowgh preaching did abownd, yet the ceremonies ought to be conformable, and not contrary to the doctrine: beside the other inconuenience^s before noted. After he saith, yt hath continued many hundred years: so hath popery. And, I beleue, when he shal be driven to shew the antiquity, which he aduoucheth, yt wil fal owt, that he can fetch yt from no other head, then from popery.

For, as for that he alledgeth, of the Christians which vsed yt, because the Iues, abiding other names of god, could not abide yt, yt ys nothing so: considering that the Iues, haue that name in great honour, althowgh they haue not hym so, to whom of right yt belongeth. And in regard, that yt was giuen to the son of god, they hated the name of Christ as much, and in some respect more: because, in sound,

a p. 56 f. 11.
3 of my first
book p. 2. of
b. 1. 278.

In the form
or part pa.
310. lin. 23.

yt is further of from their word, then the name of Iesus. That especially this curtesy should be made at the name of Iesus, when the Gospel is red, which containeth the glad tydings &c. is a foul oversight, the confutation whereof I have before noted: which serueth also, against the standing rather at the gospel, then at the Epistle. That also, of subduing of al our spiritual enemies by Christ &c. is friuolous: seing that boeth god the father, and the holy gost haue their work in our saluation (althowgh after an other sort) as wel as our Sa. Christ. How absurd he is, as wel in affirming that a Pastor may better haue two benefices to preach at, then a Curate two cures to read at, as also in his reason thereof: let the reader iudg.

THE III. CHAPTER, OF THE SE-
cond part of this treatise, of ministring the holy sa-
cramentes in priuate howses, begin-
ning pag. 510 of the D.
book.

In the form
or part pa.
311. 36 &c.



Yt hath bene shewed, that the administration of the word and Sacramentes owght to be publik: and that they ceas not to be so euen then; when, for the distres of persecution, the church is driue to hould her assembly in a priuate hows. Here yt remayneth onely in questiō; whether yt be conuenient, that in the churchis peace: the sacramentes, for sickness sake, should be ministred in priuate howses. Vñhere, to that alledged owt of S. Paul, that he opposeth the congregation, vñherein the lords supper should be houlden, vñto a priuate hows vñhere men satisfy their hunger: he can answer nothing, but repeateth that owt of Caluin; which he idly alledged before.

Dinif. 1. pa.
311. and dis
uis. 2. pa. 2.

I am content, that the reader iudg, whether boeth those absurdities which I layd vpō hym: folow of his rash answer.

As

As for that he replieth, that our Sau. Christe preaching, and S. Iohns baptizing openly, proue not, that the administring of the word and sacramentes should be publik, because examples proue not: yt is answered: Beside that I haue^b shewed, that yt hath commandement. Another reason of his is, because our Sau. Christ preached in priuate families, which is likewise answered. That owt of Zuinglius that yt is not necessary to baptiz in the church, I graunt: for the case may be such, that yt may be baptized in the fieldes, but in a priuate howe, in this case of siknes, where there be set and ordinary meetings in the church, I deny ye conuenient. Yf he mean by not necessary, that it is baptim, althowgh yt be not ministred in the ordinary assembly, I graunt: yf he mean, that yt ys not necessary to decency and good order: his own wordes, giue me answer enough. For as the tyme maketh conuenience, when yt is ministred so fone as yt may be commodiously, or inconuenience when yt is differred longer: so doeth the place.

also the former part p. 155. lin. 28. &c.

b p. 71. l. 13. c p. 74. l. 12.

Albeit, S. Paul was a prisoner, yet the Iaylor being conuerted, would haue accorded hym, what place he had iudged meetest for baptim: therefore that example, had bene more apt the the other of Peter, althowgh nether of them, make any thing for you. As for that owt of Matthew 18, where two or three &c., to proue that two be enow to make a congregation, wherein baptim may be ministred: first, yf it could come to pas, that there were but two persons in the whole church, one to baptiz, the other to be baptized: I dowt, whether yt were meet to stay the baptim, vntil we saw whether the lord would giue further encreas. But, that yt is conuenient, that in our church, yt should be ministred in the presens of two or three onely: is a thing most vnworthy, of the dignity of the holy Sacrament: when as, yf the ciuil administration of iudgment should be handled so cornerlike, yt should worthely, be suspected.

Dimic. 3. p. 513.

But what shal then be answered, to the place of S. Mathew? even this, that our Sau. Christ speaketh not there of the publik administring of the word and Sacramentes, but of the proceeding in the church discipline against offences, and of that part, which was doen priuately. For after he had tau-

ght how from the admonition by one, we ought to proceed vnto that which is made by two or three, and so to the churchis: hauing before ratified the proceeding of the church; he autoriseth also by thys word, the admonition which, with inuocation of his name, was giuen by those two or three promising that yt shal not be in vayne, but haue effect that way, which god hath disposed of, whether yt be to conuersiō of the party, or to further making hym inexcusable. Yf it be asked, why then our sauour Christ did not also speak, of the ratifying of the first admonition by one: I answer, that he spake of the effect of these two later admonitions, not that the other should be without fruit, but for the excellency of the effect of these, before that. Vvhich was also therefore needful, to be made mention of, more then the first: for so much as otherwise, vpo experience of the synners hardnes of heart, in reiection of the first admonitiō, he which gaue yt, with the other one or two appointed for that matter, through dispaire of his amendement, might be beaten bak, from proceeding any further with hym.

To me acknowledging, *that in the tyme of persecution, yt may be in a private house, as may also the publike preaching:* he answereth, that the same *may be done in this necessity*, which he repeateth in his 6 diuision, where stil he demaūderth that in question. For yt is in question, whether there is any such necessity of baptim, as for the ministring thereof, the common decent order should be broken. And verely, by these kinde of speeches, he playnly condemneth those churches ether of neglect, or contempt of the holy sacramentes: which suffer none to be administered, but in the ordinary congregations. Here, I leaue to the readers iudgment, whether by this extraordinary administration, there be more danger of confirming this error, *that children can not be saved, yf they dy before they haue receiued baptim:* then the administering yt onely when the infantes may be conueniently brought to the church, doeth confirm the error of the Anabaptists, which say that children may not be baptized, vntil they come to age: seing

Seeing that, by the dayly practis of the church, in baptizing them, there can not rise, the least suspicion of this later error.

In saying, that I have neither scripture, reason, nor Doctor: he saith but his wont. For scripture, and reason, let the reader iudge: for Doctor, I marveil what playner testimony can be, then that I alledged out of Augustine, which noteth the vse of the church to haue bene *to run to the church with their children, in danger of death*: and that, when some had opinion, that their children could not be saued if they were not baptized. Verely, yf there were euer any tyme when, in the peace of the church, baptim in priuate howses should haue bene vsed: yt was then. I would also know of hym, what he wil answer to that, which is noted of a Christian Iue, desperately sik of the palsey: that was with his bed caryed to the place of baptim? Vwhere nether his greuous siknes, nor the inconuenience of the cariadg in his bed, could purchase hym baptim in his priuate hows: doeth yt not manifestly appear, how contrary the practis of the church was then, vnto this which he would here mayntein? what wil he answer to this, that those which were baptized in their beddes, were thereby made vnapt to haue any place emongest the Clergy (as they cal them): doeth yt not leau a note of infamy in those, which had procured, that baptim should be ministred in priuate howses? For yt can be, by no likelihood, vnderstood of those, which, being caried in their beddes, were baptized in the ordinary place of meeting. what vnto the Emperours decree, which vpon authority of the auncient lawes, and of the Apostles: forbiddeth that the holy thinges, should be administred in any mans priuate hows.

Finally, what wil he answer, to the practis of the purest and best reformed churches this day, in Sauoy, Germany, Fraunce, and diuers other: which administer the Sacramentes, onely in the ordinary meetinges? How dare he say, that there is no Doctor of this iudgment: whenas whole churches bould, and nue, and therefore their Pastors and

contra Lib.
ser. Parm.
lib. 2. ca. 33.

Socr. lib. 7.
cap. 4.

Ensch. li. 6.
cap. 43.

Inst. in No-
uel. const.
57.

a Martyr in
Ep. Rom. 4.
cap. 8.
Viretus 14.
lib. de min.
verbi & Sa
cram.

Beza in his
questions of
the Sacra-
mentis qua.
st. 151

Doctors, ether al, or, at least, the moste part appear to haue bene of this iudgment. Some also of the learnedest of our dayes, haue noted their iudgment hereof particularly: and to hym that hath the commoditie of bookes, yt wil not be hard to finde others.

To this defens, he hath added in diuision 7. page 515. that M. Caluin gathereth, Iohn Baptist to haue bene circumcised in his fat-
hers hows: which can not be, wel concluded. For there is nothing spoken of S. Luke 1. chapter, 8 verse &c. to haue bene doen in the hows: which is not doen, in diuers places with vs and others, where the parentes friendes come to the hows, to accompany the childe vnto the church. As for the question of the name, beside that, yt is sometyme talked of in the hows, when notwithstanding the childe is appointed, to be caried to the church: yt must be considered, that yt was here necessarily moued with the mother, which kept the hows, before they went to the synagog: for that Zachary the father, to whom the naming of the childe, by common order, doeth belong, could not speak. And I would gladly know of hym, what iust cause there should be, to circumcise the childe in the priuate hows: except he wil, withowt al ground, say that Iohn Baptist was sik. which, if he doe, yt is easely refused: for that, then the parentes would haue differred the circumcision, which could not be ministred, withowt present danger vnto the childe. Yt appeareth therefore, that Iohn Baptist, was caried vnto the Synagog, to be circumcised: yf he were not, yet forso much as he was circumcised at home, withowt any cause of necessity, ether iust, or pretended by hym: this circumcision in the hows, can not help hym. Yt is true; that M. Caluin doeth not of necessity require a tēple, nether doe we: but first, he contenteth not hym self (as the D) with a few vniuerses, but wil haue some number of the faithful meet, to make a body of a church: secondly, he wil haue yt doen with a sermon: and thirdly, by hym which is acknowledged for Pastor. And al these, he wil haue necessarily. Yf the D. like of M. Caluins iudgment, in this matter, let hym not spare: yea, he precisely misliked, that yt should be

lib. Epist.
Cal. p. 228.
and 321.

lib. Epist. p.
34. p. 179.

Be ministred in a priuate hows, euen in the tyme, of the sup-
posed necessity.

Now to return, where he affirmeth, that the church's elec-
tion should, touching the chusers, as wel vary by persecution, as the place
of administring the word and Sacramentes: yt ys fond. I confes yt
meets, that as the word and Sacramentes, euen so the election,
made openly in the tyme of peace, should in persecution,
be made in secret. But because, he draweth me hither, he ow-
ght to vnderstand, that this maketh against the election,
by the bishop alone. For, as in persecution althowgh the
place be changed, yet the same person ought to administer
the word and Sacramentes, which did administer them in
in peace, and in peace which did in persecution: so, althow-
gh the place of the electio change, yet, as touching the per-
sons which chuse, they ought to be the same, boeth in the
tyme of peace, and persecution.

To the cause I assigned, why our Sau. Christ held his ho-
ly supper in a priuate hows, that being ioyned vwith the pa-
souer, yt might better appear, that yt had an end, and that
this is in place of yt, vvhich consideration can haue no pla-
ce vwith vs: he answereth, that thereby appeareth that yt is not of
the substance, of the sacrament: which I confes, taking substance for
that, withowt which yt may be a sacrament, and so his an-
swer is nothing to purpose. That vpon occasion yt may be ministred,
in a priuate hows: I graunt, if that priuate hows be the place for
the church to meet in. Hereto also maketh, that the lord to
kepe the sacrifices in tymes past, in iust estimation: would
not permit, that the flesh should be eaten any where, then
in the place which god did chuse for his seruice. Vve there-
fore, hauing Sacramentes more excellent then they: ought
by so much more to be careful, least through administrati-
on of them in such obscure places, withowt any necessi-
ty, we draw them into contempt. The next is answe-
red.

Hetherto belong the 5 first diuisions of the 6 chapter, pa-
ge 526. to the first whereof, he can answer nothing: sauing th-

Dis. 4. and?

1 p. 514.

Dem. 12. 12.

at he peruerteth my wordes, which desire onely *that the antiquity of ho^vus Communion*s, be not preiudicial vnto the truth: considering the like antiquity, in other abuses of the supper. How the first and second diuision, make against this cause, is manifestly shewed in the fift diuision: which (as his wont is) he rent in sonder, to finde hym talk. In which fift diuision, his answer, which supposeth yt necessary to quiet troubled consciences, is insufficient. For, if it had bene so necessary a thing to the quieting of their consciences: the Apostle S. ^a Iames (as yt is wel ^b obserued) speaking of the vifitation of the sick, and of their comfort especially, *would neuer haue omitted that.* And as for the consciences, they may be otherwise quieted, when they be taught not to think, that the working of assurance in their heartes, is so tyed vnto the sacramentes, that, withowt them, the lord nether wil nor can comfort them: but rather to consider, that, euen as when the Iues were deprived of the sacrament, of the Sanctuary, the lord promised that he hym self would be for a Sanctuary vnto them, and supply the want thereof: euen so, he wil not be wanting vnto them, which hauing a desire to be partakers of yr, can not so conueniently be receiued thereunto: putting them also in remembrance, of the horrible abominations of private mas, which came first in, by occasion of these private communions, as they are called. Here let the reader take heed of an error, which the D. hath let fall: that we haue remission of synnes by communication vnto this Sacrament. whereas, remission of synnes, receiued by faith alone, and sealed vp in baptim: must be had, before we come to the Communion.

Diuis. 4. p.
327.
Laodic.
ca. 58.

To the Councel, *which forbiddeth the communion in priuate houses:* he answereth, that yt meaneth vsually, for that the vse was such in some places, which is said withowt al proof, or likelihood of truth. whereby, for a shift, he sticketh not to slaunder whole auncient churches: notwithstanding that he pretendeth sometye, such reuerence to one onely

Iyman, as the reader before hath seen. Then he opposeth the Nicen Council, which is that I preuented in the 2 diuision, and in the fist shewed, to make against hym.

After, folow M. Buggers and Martyrs notes, which if they were theirs, and had bene for further assurance thereof, taught by them to look vpon the Son: yer being the testimonies of men, how learned and godly soeuer, they are subiect to examination. I wil not deny, but they might be of that iudgment: considering, that I see M. Caluin, to haue bene of the same. which, I therefore let the reader vnderstand, that he may be diligent, in the examination of the reasons against ye: and not to descend into our iudgment, onles he be compelled by the matter yt self. Although yis nor ours alone, but, as he hath heard, of others: yea of diuers reformed churches, where this is not admitted. putting hym also in minde, of boeth M. Caluins and Martyrs iudgements, in the matter of Baptim: that yt ought not to be in a priuate howe, nor without a sermon: desiring hym further to consider, whether certain reasons making against the one doe not strike vpon the other. And in deed, as (in my iudgment) ys is vnmeet to administer ether of the sacramentes in priuate howes: so, that is yet les tollerable in the holy supper, which hath a special mark and representation of brotherly communion, more then Baptim. Here, I pas by, as a thing political rather then pertaining to conscience; the skare that may come by these priuate communions: when the sickness (as often cometh to pas) is contagious. As for that of *Musculus*, yt is idle: seing his approbation of yt, is not made to appear, and no man denieth, but they that vsed yt in tymes past, did yt for a good end.

Dist. f. 6. p. 128.

lib. Epist. p. 42.

THE FOURTH CHAPTER, OF
this Tractate: touching the ceremonies
in Baptim, pag. 607 of the
D. book.



Now follow the corruptiōs in the sacramēts apart: and first of those in Baptim. where in mayntenāce of the questions, ministered to young infantes which can not answer: he would make vs beleue, that the catholik writers, as yt were the Gouldsmithes, were in dout whether the Drnis which he brought, were good money or no: whereas the contrariety in opinions, ys betwene the Papistes, and Protestantes. His euidence to proue hym legitimat, because these bookes be very ancient: implieth that a number of horrible abuses, are as ancient. And therefore in sted of saying, some falshood might be thrust in: he should haue said, some truth might be thrust in, to giue credit to the rest: considering that the purenes of the tong (which he wrote in) being set apart, there are few thinges, worthy ether of S. Pauls Scholer, or of the Bishop of Athēs. His defence, by the Bishop of Sarisbury, is answered. The not answering also of my reply, against Denis, vnder pretence of a flout: is^b before noted.

To the reasons against Augustines kinde of speaking, he can answer nothing: onely he mispendeth the tyme, in prouing that baptim is the seal of faith, which none denieth: but that yt is called faith (which he ought to haue proued) he could not finde a word. For that also, that Augustin maketh for the interrogatories ministred to infantes: beside strong affirmations he can bring nothing. As for that alledged by me, yt is most manifest in another place: where Augustin sheweth yt to haue bene the vse, that the minister asked of the parentes whether the childe beleued, they answering that yt did: so that, althowgh this were an abuse, yet yt is much different,

a in the former part p. 466. l. 2.
b In the Epistle of the former part of this booke.
Diuis. 2. p. 609.

August. Epist. 21.

ferent,

ferent, from the maner which we haue receyued from the papistes, and more simple then yt. In the next diuision, he answereth nothing to the purpose, nor in the next to yt, sauing onely a vayne cauil: for, whereas I meant the true faith, he flyeth to that of Simon Magus, which was counterfeit. In the next, where yt was alledged that *al ought to be doen simply and playnly in the church*, he can answer nothing: onely, yt may serue for a colorable cavil, that as the book wil haue the *infantes promise by the godfathers*, so (saith he) *the Adm. wil haue infantes, desire by their parentes*. For albeit the Adm. wordes, might haue bene warelier set: yet it is but a hauking after syllables, when their meaning is playn: that there ought to be no such strange, and vnwonted kinde of speeches, in the common seruice. I pas by ^a Musculus autority, flat far vs: but M. ^b Bucers, wherewith the D. often presserh vs so fore, must not be forgottē: which doeth precilely finde fault with our seruice book, herein.

His second chapter requireth no answer. For as for his exception, that we *allow of godfathers deuised by the Pope*, yt is answered: beside, that yt was not, by his own account, deuised by a Bishop of Rome which was Antichrist. The contrary with my self, in that page 18, I denying, that the vsage of a thing by the whole church, can giue yt such authority, as that yt may not be abrogated, yet here allow of godfathers, as of an indifferent ceremony: considering that the churches haue generally receiued yt, is vnworthy of answer. For there is great difference, in allowing the churchis authority absolutely, or without condition: and in reuerencing her authority in an indifferent matter in yt self, and, towching the vse, profitable, when yt is vsed accordingly: so that a blinde man might see, how I might iustly improve the first, and approue the last.

In the there first diuisions, of his second chapter pag. 614: there is no answer, worthy the reply. Vwhere he would prefer crossing before *milk in baptism*, he doeth yt contrary to Tertullians authority, of whom onely his reason dependeth, which wil haue them alike necessary. His reasons, that the *milk indured not long, nor was general*: besides, that they are popi-

^a Musc. com-
mon places
in treatise
of baptism.
^b Bucer in
Cens. Litt.
Angli. cap.
12. & 14.
^c Dmif. 1. p.
475. in the
first book.

Jerom cō-
tra Lucifer.

Basile de sa-
ncto spiritu
cap: 28.
Ambr. lib.
de his qui
mysterijs cō-
secrantur.

sh reasons, are not proued, and may be in part confuted, in that yt had not onely place in Afrik, but in the west partes, not onely in Tertullians, but also in Ieromes tyme: At the least, the anointing in Baptim, was as general, and of as long continuance, as the cros. For, being in Afrik in Tertullians tyme, yt spred yt self into the east, and west churches: with such continuance, as from them, yt passed into the popish synagoges, aswel as crossing.

To this defence may wel be referred, that which he answereth pag. 275 vnto my obiection: *that Sensors. Tapers holy bread &c. are euen of the same coate that the surplice is of, and to be measured with the same pole.* for yf his answer there, which is, *that the surplice is indifferent, but that these thinges be falsely accounted indifferent,* be good: yt wil help to succour, his weaknes here: and yf yt be shewed naught here, nether wil yt serue hym there: Let hym tel vs therefore, why the surplice and the cros with their significations should be indifferent, and oyl and tapers &c with their interpretations, falsely counted indifferent. Here, we must beleue hym of his word, for reason, he hath none. Howbeit page 291, where he repeareth this again, he pretendeth this reason: *that the one haue an opinion of saluation and of worship annexed, al which (saith he) we remoue from these orders: which, sauing that yt is against hym self, is to no purpose.* For, in the first part of his answer, he giueth to vnderstand, that the papistes shameful abuse of these thinges, is cause enough to make them now vnindifferent, which is contrary to the whole cours of his defence: and in the later part of his answer, he giueth to vnderstand, that their oyl, tapers, censors, holy bread, and holy water may be brough into our church: so that the opinion of saluation and worship, be, by a publik and solemn protestation of the indifferency of them, remoued. Vnho knoweth not also, that the abuse of the papistes, hath bene as great, and rather greater in the cros especially, by opinion of saluation and worship: then euer were, the tapers or sensors. whereupon yt is manifest, that the D. herein, can make no more distinction or difference, berwene the cros and the surplice, with oyl and tapers &c: then he. *which chaul-*

kech.

kech (as they say) a white lyne, vpon a white vual. Let vs therefore return.

In the next diuision, to diuers reasons against this ceremony in Baptism, boeth simply, and in respect of the present tyme, he answereth not a word: onely, he passeth the tyme in shewing how the papistes vsed yt otherwise, then we doe, which is not in question. In the next, to that alledged of *the signification, making yt more popish*: he answereth, that the papistes did not declare the signification, and that they were therefore dumb with them; as though their pulpites rung nor oftentimes, of such vnfaudry voices, or that a number of the simpler papistes, knw not this popish deuinity. To that, *that yt bringeth in a nue vuord into the church*: he answereth, that there is nothing against yt in the word, which is vntrue. For, althowgh the ceremony of crossing, were conuenient, yet to rayle a doctrine of yt, is vnlawful: for asmuch, as yt is not enowgh to teach the truth, vnles yt be truly taught, and that is, onely owt of the word of god. Now, let hym shew a word of god, that two lynes laid croswise: signifieth, that we should not be ashamed, of the passion or cros of Christ.

Hetherto belongeth, that which he hath 191, touching the surplice: where yt appeareth, that his defence in this cause, is speckled and of diuers colours. For there, in the first section, he giueth playnly to vnderstand, that he alloweth not, that a man should draw any such signification from the apparel, as the admonition doeth, from sitting at the lords supper. Now, the signification yt bringeth, *of rest, and of a full finishing, through Christ, of all the ceremonial law, and of a perfect redemption wrought, that giueth rest for ever*: ys a holy doctrine, therefore yt foloweth, that he wil not haue, so much as an holy and an agreable doctrine, vnto the rest of the Scriptures, fetched owt of the wearing of the apparel: which is the same thing, which I affirm: namely, that yt is not enowgh, that the thig signified, be accordig to the scripture, vnles the signification yt self, be raised and grouded of the scri-

pture. So that hereby, he hath vtrly ouerthrowē hym self not onely, in the signification of the apparel, but also in this of the cros, and that after, of the ring. For, by the same reason, that he misliketh *al such signification*, in the one: he must needes mislike yt, in the other.

I answer the supposed reason of M. Martyr, directly. For, seing yt buildeth the wearing of a white surplice, vpon *that the Ministers are called angels*: yt must folow, that the same cause that moueth the scripture, to bring in the Angels clad in white, must be the lesson, that the Ministers haue to learn of their white apparel: which, whether yt be purenes, or glory, or boeth, yt being a true representation in them, is (as I said) a lying sign in the Ministers, which are miserable and sinful men. Herein also, to that which I obiected, *that by the same reason the Ministers should vwear vwinges, because the Angels are so described*, he can answer nothing: whereunto ad, that hereof there is yet more cause. For the white apparel, which the Angels wore, was no signification of their office, but of their pure and glorious nature, wherein they were created, and wherein they stil remain: whereas, the winges, shadow forth their office, which is, that they are swift messengers of god, in al thinges whereunto they are sent. Therefore, seing this reason wil haue the cōformity betwene the heauēly spirites, and Ministers of the gospel, to stand in respect of their office: their winges, being a picture of their office, and not the whitenes of apparel: yt foloweth, that the conformity should be rather in the winges, then in the whitenes of apparel.

To that which I alledged, against them which make yt a ciuil matter, *that by this signification yt is made ecclesiastical*: he opposeth, that a graue apparel, putteth vs in minde of gravity. Yt doeth so, and that is no ciuil, nor yet ecclesiastical, but a diuine order, that, by how much a man hath obteyned at the hand of god, such an estate or dignity as requireth such apparel: by so much, he is bound in the whole cours of hys lyfe, by modesty and gravity, to shew hym self thankful:

where-

whereof, even his table, better furnished then other mens, owght likewise to put hym in remembrance. And these thinges, haue a perpetual conuenience, which can not be changed. As for the seuerall *habites* of degrees, and estates, I grant also, that those which be conuenient, and as long as they be so: owght likewise to bring to remembrance, the duty which the estate wherof they are markes, doeth require. And, yf he could proue, that the surplice were a fit garment for a Minister: I would not deny, but that he owght generally, be therby put in minde of his duty in that behalf. But, that me should run owt into idle speculations, of the colour, or form: I can not agree. For, no more then yt is meet, that vpon the eating of milk, syncerity and simplicity should be enioyned: no more owght there vpon the white colour of the surplice, be raised any such signification of glory and purenes. In ciuil respect, and where the commodity of this life is onely regarded, the vse of significations is freer: as in Livery and Seazon of a hows, by the ring, and of land by a clot or turfe: but, where men are called to godlines of lyfe by significations, there they nether owght to be without warrant of the word of god, nor yet can be ciuil. For a ciuil ceremony, doeth binde vs no further, then to the outward performance of that, whereunto the ceremony is vsed: which yf we doe, althowgh it be with an euil minde, yet we can not ciuilly be charged.

So long as the signification of the white in the surplice, is (as he supposeth) an ayd to godlines, so long *yt is necessary and not indifferent*: which is that which I said, and which he confuteth not. Likewise in saying, that they are *supposed strong to work godlines*, I meant not, that the *virtue is in the garment*, as yf yt could cause men to be godly: but I meant to ascribe vnto yow, that in so speaking of yt, yow match yt with the word of god. For the word of god yt self, through the perversnes of our nature: is not, without the working of gods holy spirit, strong enough, to work godlines in vs. And so my argument, *yf white haue strenght to*

move to godlines, then that which is whiter hath more is good. For, nothing hath power to move vnto godlines, but that which god hath ordeined for that purpose: and that which he hath ordeined, hath of yt self power to work that, whereunto he hath ordeined yt, if it light of a fit object, or matter to work vpon. In what sens, I cal them *Sacramentes*, which are instituted with such significations: I haue before declared.

That which I ad there of our superstitiō, *whilēst yue vuil haue no painted, nor grauen, but vuouen images*, agreeth also wel, vnto this matter of the cros. For, yf to set vp a wooden cros in the church, with cōmandement that in looking vpō yt, we should remēber not to be ashamed of the cros of Christ, be a faut against the first rable: the same reason is, of this cros of flesh: whereunto his answer, that those are against the expres commandement of god, is "before confuted, where is shewed, that they are as vnlaufull, which may be gathered or concluded to be forbidde, as the thinges, which are expressly forbid- den. And, here yt hath bene proued, that these significations vpon such groundes, are not according to the word of god. Beside that, yt may peraduenture abuse hym, that he taketh the word *image*, to reach no further then vnto the portraiture of a man, or of some other liuing thing? whereas yt cōprehendeth al representations of mens deuise, brought into the church, for doctors and teachers therein. The rest in this diuision, is not to purpose.

*Disis. 6 p.
617.*

Here, leauing the principal matter which is, that *euery ceremony which with an ouerward sign, had a doctrine annexed vnto yt, is, in a general signification, a sacrament, and that consequently they make a Sacrament of the cros*: he taketh hym self, to that I denied the foreskin in circumcision, to be an element: which is not worth the answering. For, I confessed circumcision, to haue bene gods holy sacrament: the questiō is, whether that Augustine did wel define of a sacrament,

ment, in vsing the word *Element*, which is properly taken
 for the simple natures onely. whē as, the law of defining, re-
 quireth the propriety of wordes: cōsidering also, that by his
 maner of speach, in calling wine, bread, or flesh, Elementes,
 the common people are not instructed: so that, boeth in re-
 spect of the learned and vnlearned, yt seemeth, the definitiō
 might haue bene better assigned. Being charged, for reiect-
 ing M^r Hoopers and Alascos allegory as papistical, vñ he nor vñ
 shstanding allo vñeth of this: he answereth, that theirs is dumb,
 and not this, which is vñtrue: for they ad boeth a more witty, a-
 nd likely signification, Before noted, whereof let the reader
 iudg. vñhy anointing vñith oyl, vñwhich vñas sometyne the
 lords o vñ sacrament, and vñwhich hath a more ample si-
 gnification, then that of the cros, should not as vñuel be rete-
 yned, as the cros, or rather vñhy, the cros being displaced, yt
 should not haue place: he can answer nothing, but that yt is
 the churchis liberty: which is straung, that she should haue lib-
 erty to doe that, whereof she can giue no reason.

apag. 139.
 and 131 of
 myoe. fcl. 1.

To that, that vñodden crosses in high vñayes, are as lar-
 ful, as those in the forehead, and in the church, he answer-
 eth, that they are durable and erected to be worshipped, which these be
 not: as though, there were no daunger but in gros worship-
 ping. Although, here he forgetteth, that which he alledged
 ovr of M. Bucer, who giueth warnig, that yt be not receiued
 vñith superstition or seruitude of the element: which were
 in vñayn, if (as he faith) there were no man so mad, as to imagin any su-
 ch thing of yt. That, of the smale indurāce, wil not help. for, if the-
 re be daunger of Idolatry, whē yt is lōg before our eyes, con-
 sidering that that Idolatry hath her beginning in one mo-
 mēt: yt may as wel haue yt in that momēt, as in another. yea
 so much more likely, at this cros, thē at that in the streete:
 as yt is set in a higher place, euē in the church, and not behin-
 de the dore, but in the holy sacrament, as yt were in the Ark,

Disi. 7. pag.
 619.

where the principal iuels of the church are layed vp. Ys the fire once kindled by wis, our peruers nature hath matter enough, to make yt flame. And, beside that the memory of yt is renued, at euery Baptim: by this example in the church, they may easely cros them selues at home, at the least, the superstitious (which think that their crossinges in the forehead and breast, is an armour of proof against all tentations of the Devil) take occasion hereon, to be confirmed in their superstition.

THE SECOND PART, OF THIS
chapter: of confirmation of children, and
wemens churching.



O this chapter pertain, the confirmation of children, and wemens churching: as thinges supposed, to be annexed to the baptim, and birth of children. In the first whereof, his first sect page 726, is no answer to me: which alledged yt. *boeth horribly abused, and not necessary.* That yt is *anciēter*, then the *seynd decretal epistles*, I yeeld vnto: But to that alledged, that yt hath no ground in scripture, he answereth nothing, wherein notwithstanding the question consisteth. That alledged *of the impositiō of hādes, vnto truly fashed of the Apostles*, he wil haue me proue: whereas, yt being affirmed of hym, ought to haue bene shewed by hym. That yt was not in Iustins tyme, may appear: in that, he describing the liturgy of the churches in his tyme, maketh no mention of yt. That yt was no tradition of the Apostles left, as Ierome (al his proof in this behalf) affirmeth: hath bene before declared. Hys exception, of the abuse in laying on of handes, in ordaining Ministers, against that I brought, that this ceremony confirmed an opinion conceyued, that yt is a sacrament: is idle. For, that being the ordinance of god, may not for any abuse be taken away: but

as in the former part p.
34. lin. 25.

but this, being not, although yt were in yt self indifferent, for the offence sake, ought to be disanulled. Hether appertayneth that ^{a p. 727.} otherwhere, of M. Caluins allowance hereof. where the reason I opposed owt of hym, *that the gistes by laying on of handes ceasing, yt also ought to ceas:* is vnanswered. I graunt, he speaketh against the popish imposition of handes: but wital, in this point, he speaketh against ours, which pretendeth (as doeth theirs) that the holy gost is giuen by this imposition of handes, whereof there is no promise. And therefore, his defence *that yt is giuen by prayer*, ys not sufficient: considering, that the book saith, *by putting on of hādes and prayers:* so that, although M. Calvin should like of laying on of hādes, yet he must needs mislike of ours, which presupposeth that the holy gost is giuen, by the bishops laying on of handes. His answer, to the authority of so many reformed churches, is fond. For, that they meant to disallow cōfirmation simply, and not the popish only: may appear, in that they purged not the popish imposition of handes, but vtterly cast yt away: And when they say, *they can vuant yt vnihurt damage*, they signify, that in the best sort, yt is vnprofitable.

To that alledged, *of the popish opinion, that yt is better then baptim*, confirmed in that, that our Bishop onely may confirm, *where euer Minister may baptiz*: he answereth owt of Ierome and Bucer, that yt is meet yt should be doen by the Bishop: which I graunt, yf yt were meet at al. But that the Bishop which Ierome and Bucer allow, be not lord Bishops, but simple Pastors of one onely church, or not of the twentieth part whereof our Bishops are, hath bene before declared. The reason, *of the inconuenience of bringing the children half a score miles vwith charges, for that vwhich (if yt vuere needful) might be doen by the Pastor at home*, he answereth, by calling yt *chiledish*: such is the compassion, he hath of the peoples trauail: and especially of the necessity of the poor,

which are compelled thus, beside extraordinary charges, to
lese two or three dayes work. That he thincketh yt, not worthy
once to be considered: belike is, because they goe not, vpon his
legges, nor spend of his purs.

Ms. 314.

There resteth the churching of women. where this title
implying a banishment from the church is defended, by the
common peoples vsage of Christmas a *poish* name: as though this er
ror of the people, ought to haue bene confirmed by the bo
ok, and not rather corrected: he might aswel answer, that the
drawer of the book, might haue called the holy Communiō
a mas, because the ignorant sort, doe so. But vnto this answer,
hath bene further replied^a before. Of two other pointes in
that diuision, he talketh, but answereth not: the next requi
reth no answer: the next hath bene answered: the next to yt
requireth none.

a 2. part of
the last Tro
all and 2.
part of the
chapter. di
uis. 2.

To excuse his rashnes, in permitting the vail, which is a ch
urch ceremony, to *womens discretion*, he saith, yt is rather civil: the
vntruth whereof, is manifest, yt being doen of superstition,
and opinion that yt ought to be so, not for succour against
the ayer, as he pretendeth: beside that, in saying rather civil, he
priuily confesseth, that there is some part of yt ecclesiasti
cal.

THE FIFT CHAPTER: OF CERE
monies abovut the holy communion, in the
residu of the D. xv. Tra
ctate.



N eleven diuisions whereof, to diuers rea
sons of the great inconuenience of mi
nistring yt with waferkakes, and in kneeli
ng, there is nothing alledged worth the re
hersal: considering that yt hath bene she
wed that the churchs power in thinges indifferent
is not absolute, to doe what she thincketh
good,

good, but for the moſte edifying in regard of the perſons and other circumſtances: and conſidering, that againſt that we would haue the ſitting of our Sa. Chriſt called again, for remedy of the ſuperſtition, yea idolatry committed of ſome by kneeling: his inſtans of celebrating the communion in the night, is inſufficient. For, that was vpon a particuler occaſion, which is not in our church, nor hath no place in the ceremonies in controuerſy: ſeing that (for the cauſes aſſigned of me) the celebrating of yt in the night, was for that tyme neceſſary: which is alſo anſwer to that of *vnleauened bread vſed at the ſame tyme*, whereunto he can anſwer nothing: Laſtly conſidering that to ſhew the inconueniences, and humbly to deſire redreſſe herein, in ſuch ſort, as for the abuſes, we doe not withdraw our ſelues from the holy communion: is not (as he ſlaunderouſly accuſeth) to *make any tumult*. Therefore not to ſpend tyme, in confutation of his bare ſayings, the contrary of certeyn whereof, are to be ſeen: as in a playn matter, I commit theſe vnto the iudgment of the reader.

Onely, let hym obſerue that M. Bucer doeth improve the kneeling at the communion: and in one word, al the geſtures which the Papiſtes vſed, in this imitation of the ſupper of the lord.

a Bucer. in
conſ. Litu-
Anglica.
cap. 5.

For that in the 17 diuiſion, touching this, whether yt be meeter to ſay *take ye*, or *take thou*, to the reaſon, of the example of our Saviour Chriſt, he can not anſwer. To the reaſon, taken of the manner of preaching, he ſaith: that exhortation giuen in the ſecond perſon ſingular, moueth moſt, which is not to the point of the queſtion. For, yt is not debated here, whether the Miniſter ſhould ſpeak to al at once, by *thou*, or by *ye*: but, whether yt is meeter, that yt ſhould be once onely ſpoken to al that communicate at one table, or rehearſed according to the number of perſons that communicate. Beſide that, a figuratiue ſpeech, as this is, (when by the word *thou*, are noted a great number:) is

b pag. 602

more fit for preaching and propheticall writing, then for the ordinary seruice. which ought to be moſte ſimple. I confeſſe ſome difference, of the exhibiting of the benefites of Chriſt in the ſacramentes, and in the word: but how that difference ſhould cauſe vs to change the form vſed by our Sau. Chriſt which (knowing that difference beſt) did notwithstanding at once, ſpeak to al at the table with hym: I ſee not, nor he ſheweth not, nor, I am aſſured, can not. the reſt in this chapter, requireth no answer: the two next chapters be answered.

The 6 chapter, is of the ceremonies in the Solemnization of marriage page 723. where for the mayntenance of the ring, with the ſond ceremonies thereof, and of the vncomely wordes of worſhipping with the body, taken onely from popery: there is likewiſe nothing worth answer, that of the deuiffing of new ſignes, to teach by, being before confuted.

THE VII CHAPTER, OF THE
ſecond part of this Tractate: touching the
ceremonies in burial, pag.

727.

Diuiſ. 1.
2. diui. 728.



How needful my preface was, to preuent
vnrāglers, let the reader iudg. Likewiſe of
the reaſons, the Adm. vſeth: which he is
not affraid, not onely to deny to be good,
but to be any at al. How little Tertullians authority
ought to prevail in eſtabliſhing funeral pra
yers: hereof yt may be knowne, not onely, that he would th
ruſt diuers ſond ceremonies vpon the church, as neceſſary,
but for that in another book, *this oblation* (as he termeth
yt) *for the dead*, he makerh of the like neceſſiry, with thoſe
that are commanded in the ſcripture.

de Corona
Milui.

Vuhe.

Whether yt maynrein, in the mindes of the ignorant, *Diuis. 3. p. 729.*
 an opinion of praying for the dead, must be in the readers
 iudgment: putting hym in minde, that, yf notwithstanding
 the ordinary prayers so oft red, there be some so ignorant,
 to think that Morning and Euening prayer, is nothing but
 the popish Mattins and Euen song in English: how much
 more, wil they iudge the same of the funeral prayers, which
 are not so ordinary.

That there were no such prayers in the Apostles ty-
 me, is shewed by a manifest reason of the scripture: which
setting forth the smalest matters in Burial, vould not ha- *Act. 8.*
ue houlden bak this, being so vueightry: by which circumsta-
 nce, his exception of *negatiue argumentes in authority*, being ou-
 erthrown, he hath nothing to answer. And, beside that he is
 neuer able to proue, that *al the churches vsed yt: yt is* ^{*a In the far*} before
 shewed, what truth *Augustins sentence* is of, which would make ^{*mer part p.*}
 al Apostolical, that is generally obserued. That the Apostles ^{*86. lin. 26.*}
 example, ought here to haue preuailed, is shewed *diuis. 6:*
which is, that yf funeral sermons had bene so fit, as is pre-
tended, the Apostles vould neuer haue lost such an op-
portunity of preaching, whereunto he answereth not. Her-
 her also serueth, that, *for somuch as there vvas no prescript*
form, of funeral prayers vnder the law: yt is not meet, the-
re should be any now. which reason, beside an vnmodest
 triūph, receiueth no more answer, the the other: where he o-
 wght to learn, that of al other, yt is moste effectual. First, for
 that a multitude of ceremonies, was more agreable to the
 estate of the people of god vnder the law: then yt is now, vn-
 der the gospel. Then, for that, by how much more, they had
 not so clear sight of the resurrection of the dead, as we: by so
 much, they had more need of these thinges, then we.

To that, that the Minister hauing other vwise neces-
 sary duties, as many as he can turn hym to, hath not vuit-
 standing by this meanes, a nue charge laid vpon hym:

he answereth, yt is no charge, but his dutye to preach, and to pray, which is vntrue. For, althowgh yt be his dutye to doe boeth, yet yt is not his dutye to doe them then: yf yt be, then he must of necessity doe yt, nether can this ceremony be abolished; and so the Ministers in other reformed churches, which doe yt not, are thereby condemned: where he asketh, why he should not doe this, as wel as his own busines: verely, amongest other reasons, this also is one, that to the end he may haue some tyme for his own busines, the church ought not to charge hym, with thinges which are not necessary.

Diuis. 4. p.
710.

To that, that *mourning apparel* prouoketh *some tyme immoderate sorow*: he answereth, that so we should not approach the bed, nor graue of the dead, which is insufficient. For yt is one case, of thinges dutiful and commanded, or whereof we haue great vse: and another of those, which are not so. In the one, gods vocation, is warrant enowgh against al inconueniencies: which is not so in those, which we take vp of our selues. And yt maketh against hym. For, hauing, by reason of our vocation, meanes enow to strike the wound of sorow so deep in rovs, as is needful: we ought not to seek others, of our own brayn. The exāples, whereby this was set forth, he answereth not. And hereof, the reader may see also: that profitable ceremonies in thinges indifferent, may be maynteyned, althowgh this fal.

Serm. 4. de
mortal.

As for that he saith, that Cyprian and Augustine do not so much condemn mourning apparel, as immoderate sorow: yf they condemn yt at al, yt is enowgh to couince his extreme bouldnes, in al ledging an antiquity for hym, which maketh against hym. But, yf he would thereby insinuat, that they misliked not of this ceremony: these be their wordes, let me iudg of his dealing. *vne. ought not* (saith Cyprian) *to take blak garments, when the faithful, which are deceased, haue receyued white apparel: nether must vne giue occasion, that the heathen should iustly blame vs, that vne lament those as lost, which vne affirm to liue.* Concerning Augustine, he writeth

with thus. By what reason should we dy black garmentes, ^{lib. 2. de} for the dead: oneles yt be that we would, in ioyning them ^{fol.} with our lamentation, declare thereby, that the deceased were very infidels and miserable? These are my brethren vnnmeet, they be straunge, they are vnlawful. And, if they were not vnlawful, yet they are vndecent. As for the continuance of yt, with any allowance, further then from the tyme of the heresy of the papistes, which be not the church of god: he sheweth nor. The rest in this diuision, is not worth the naming.

The first argument, against the inconuenience of funeral ^{Dimis. 3. p.} sermons: hath the same mayntenance, with the first of the ^{733.} third diuision. To the next reason of the sodein, and consequently (for the most part) negligent preaching: he opposeth as a contrariety with my self, that I preferred a simple sermon made euery day, to that which is made onely once in a moneth, which is onely to mispend the tyme. For, althowgh I preferred yt, to the other: yet I approued not, that one onely Minister (except he haue rare gites) should preach euery day. why he can not haue sufficient warning, is manifest: yf he refuse, he is thereby laden with displeasure of his parishoners, in that he doeth not, as other, which is hurtful to his ordinary ministry,

To the reason of acceptation of persons, in that sermons at the burial of the rich, nether be, nor are able to be made, at the burial of the poor: he answereth, that yt is al one, as if the Minister not able to preach euery day, should not therefore preach once a weeke. Vvhich is vnttrue, considering that at his ordinary ministry, is commanded of god, where this is but a deuise of men, and considering that in the ordinary preaching, there is no acceptation of persons, whether yt be doen once, or often in a week: so that, althowgh preaching, must be necessarily had, yet preaching at burials, is not meet, vnles withal yt be doen with

thowt inconueniencies. He denieth yt also, to be acceptati-
on of persons, houlding forth the obiection which I gaue
hym: but the answer vnto yt, he toucheth not. Likewise, he
saith, that there is sometymes more occasion to preach at the rich mans
burial, then at the poors: but he saith yt onely, for proof he bring-
geth none.

Diuis. 7. p.
734

My argument, he answereth not, which is, that the cau-
se why burial sermons were brought in, of giuing of fa-
mous men their commendation, was insufficient: conside-
ring, that the same was doen, by the holy Prophetes, moste
able and vwillig to doe yt by sermon, yf yt had bene con-
uenient. Likewise, to the infamous beginniges of these fu-
neral sermons, from infidels, he saith nothing: onely he ab-
useth the ryme, in opposing the authority, which I confessed.
by which kinde of reasoning, he may also bring in, ^a torches
at noon dayes, ^b moneth, weke, and year mindes: which ha-
ue the allowance of the same rymes, that these burial ser-
mons haue.

^a Ierom. ad
Eustochium
de mort Pa-
ula.
^b Ambro. de
obitu. The-
od. de fide
resur.
Diuis. 8. p.
735.

The first sect. is answered, in the 3 diuision. My argument,
which is that as other inuentions of men, vse to doe, so these
sermons haue driuen ouer, the necessary duty of particu-
lar comforting the parties, which are especially stricken
by the death of their friendes: he hath vtterly peruered, ru-
ning my argument of effectes, into that of contraries, as he
did likewise boeth my argumentes of the final and efficient
causes, in the 7 diuision, which is but vntrue dealing. The
general sorow of the church, in the death of a member, may
be easely susteyned, by the ordinary teachings: but, they
that be specially wounded, ought to haue a special plaster.
wherein, that which he affirmeth of the exhortation giuen gene-
rally, to be as apt to comfort as when yt is particularly applied: is boeth
a manifest vntruth, and directly contrary to hym self: which
saith, None douteth, but that a man is more moued, by that which is spo-
ken to hym particularly, then he is, with that spoken generally, as wel to o-
ther,

ther, as to hym self. And hereby, yt may appear, how inconuenient yt is: to clog the minister with this voluntary charge of preaching at burials, which, beside his ordinary ministry, hath so necessary a duty cast vpon hym, in the death of his parishoners: whereunto, ad alio, the travail and care, toward the deceased, during his siknes.

The first section is answered, in diui. 3. To that, of trying hereby the meditation of death, vvhich ought to be continual, to one onely tyme: he answereth, as yow see, the reply whereunto is ^a before. Althowgh, this reason, ought not to

Diuis. 9. par. 731.

^a In the chapter of fast dayes. Diuis. 10. p. 736.

^b lib. Epist. p. 43.

haue bene so wholly pursued: leing that, althowgh I wrote yt, yet I professed, that I would not precisely subscribe yt.

^b M. Caluins iudgment of these sermons, doeth now appear: which is, that he doeth not greatly disallow them. His answer, against that I alledged, that they might be easelier born in other places, then vvhich vs, vvhether there are such swarmes of papistes, and other ignorant vvhich take occasion of falling thereby: is partly replied vnto in the 3 diuision, and

^c In the first chapter of this Tract.

^d In the former part p. 361.

is further confuted, in that the doctrine against purgatory and trentals, may be as frutfully taught at other tymes, as yt is in other churches, where we see singular frute of such teaching. As for the morosity, he talketh of, yt is ^c before answered. Althowgh the money for preaching, be giuen vnasked: yet if yt be receiued in that respect, the occasion of the papistes slaundersous speach, is not taken away. The next diuision, belongeth vnto the readers iudgment: the next is ^d answered. Here, yt is once to be noted, that he, not content to wrest my particular argumentes, hath peruerred this whole disputation. For, where my reasons doe neuer conclude, the vnlawfulness of these ceremonies of burial, but the inconuenience and inexpedience of them: he imagineth me cōcluding, that they

may not be, and that yt is vnlawful to haue them: which

notwithstanding S.^c Paul, doeth precisely distinguish.

2. Cor. 6. 12.

242
THE EIGHT CHAPTER, OF
*the second part of this Treatise: of the sur-
 plice, and other apparel, taken
 from popery.*



Gainst their importunacy which may per-
 aduenture say, that I leaped the matter of
 apparel, through conscience of the weak-
 nes of our cause: yt shal not be much owe
 of the way, to run yt ouer, that yt may ap-
 pear, boeth how little there is which hath
 not bene answered, and how little weight
 yt hath, which remayneth to be answered. The first diuif. is
 answered, so is the second: for further answer whereunto, I
 refer the reader to the Bishop of Salisburys book, where he
 shal perceiue, how directly the D. is contrary vnto hym, in
 that point. As for the last section, yt is answered in the first
 part of this tractate: sauing, that he misconstrueth my wor-
 des, in affirming me to say, that monumentes of Idolatry may be v-
 sed in the church, yf some manifest profit doe appear. Vwhere-as, my
 meaning is playn, that they ought to haue no entrance in-
 to the church: nor onely, for that they are monumentes of
 Idolatry, but because there appeareth, no manifest profit of
 them. For, althowgh I wil not enter, into that question: yet
 I can not see, how that which is properly a monument of I-
 dolatry, can haue any good vse in the church. That, thinges
 ordeyned to good vles, and after couerted to Idolatry, may
 be profitable, I graunt: but, that a thing shal be profitable, in
 the church especially, whose natiuiry and first birth, was
 consecrated to an Idol, and which the first day yt was inuen-
 ted, was applied vnto Idolatry, I think, the Answ. is not able
 to shew. In the next, the first part of the first section, the reader
 hath to iudg of: vpon the reasons alledged, and vpon the
 common experience. His question, is onely to blot paper:
 being afterward precisely boeth moued, and answered by
 me.

*a In the for-
 mer part.
 b In the de-
 fence of the
 Apolo. 5. ch-
 apt. 1. diuif.
 p. 383, sect. 3*

Diuif. 1. p. 257.

e diuif. 6. p. 278.

For proof, that some think the sacrament better admi-
 nistred

mistred with, then without a surplice: I alledged, as witness, them *which say. I will not communicate, vnles he weare a surplice.* whereunto he answereth, that yt may come of iust cause: when the Minister, by not wearing, sheweth an example of disobedience. Vwhereby, he first aloweth that men should absteyn from the Communion, for want of a surplice: then, in part he giueth the execution of the lawes, to priuate men, contrary to the law of god, and of the realm. Vwhereas, yf the Minister did euil, in not taking a surplice, and would not giue place to their admonition: yt behoued them, to receiue the sacramentes, and hear the word at his hand, and after to complain of the disorder, to those to whome the correction belongeth.

His reason, that none which are perswaded to communicate with vs, think the sacrament better or wors for a surplice, for that they are dissuaded from greater things: is insufficient. For, there were I-
41. Cor. 2.
Rom. 14.
ues, which were brought from confidence in them selues, and in their own workes, to seek for their saluation in Christ: which in a peece of a holy day, or a bit of flesh, which is far les, pur great religion. Vwhere the lord taketh a man by the hand, there he may leap ouer a wal: but where, to let vs haue experience of our own weaknes, he reacheth not his hand: there, a little stone in the way is not without danger.

But admit (saith he) they haue a religion: yet because their error is as great, which think the sacramentes polluted by this apparel, yt is conuenient, yt should be vsed, and their errors confuted. This conuenience, did S. Paul neuer know: yf he had, he would vndoubtedly haue taught yr, when the like question in meates, as this is in apparel, was moued in the church. For so, he had had an easy way, to haue compounded berwene the Iues and Gentiles, yf he could haue taught the Corinthians, which were so loth to be abridged of their liberty, that they might vse yt before the weak brother, so that thei gaue hym instructiō of the indifferēcy of yt: whereas, the Apostle plainly forbiddeth to eat before him, as lōg as he remaineth in that weaknes

*a In the former part
Tract. the first.*

*b lb. p. 403.
in the first*

*part of this
Tract.*

*Diuis. 1. pa.
262.*

what other thing, is this therefore: then to set, the Apostle to schole? The 2. section of the next diuision, is^a answered: so are the^b two other: likewise the^c three next: the next vnto them belongeth onely, vnto the readers iudgment.

The first section, hath nothing but wordes. His second, that Saul knew not Samuel to be a Prophet, for want of a mark in his apparel, but forsomuche as he was a rudesby in the common wealth, as Master Martyr saith: is to very little or no purpose.

For he saith not, that Saul knew not, what maner of apparel the Prophetes wore: but onely, that he knew not Samuels particular person. Now, they may wel stand boeth together, that Saul knew the Seers particular apparel, if any were: and yet not know Samuels own person. where, he would get this owt, of the witchis description of Samuel, by a mantel: he may as wel say, that yt was a proper mark to the Ministers of the word, to be ould: seing the one as wel as the other, is giuen as a mark, to set forth Samuel by: howsoeuer he, boeth absurdly, and without any assistance of reason, doeth deny this. For, I would know of hym, why she nameth hym an ould man, yf yt were not for this cause, that he might the easelick acknowledg hym for Samuel: and, how could a mantel be a sufficient note of discretion of Samuel, from other Prophetes, which were dead, whē as hym self saith; that al the Prophetes wore the same kinde of weed. Last of al, seing Samuel was, as he^d alledged, a Prophet, a Magistrate, and a Captayn of the host: yf he had had a peculier kinde of garment, why might yt not as wel be, the proper garment of the Prince, or Captayn, as of the Minister.

d pag. 262.

Towching the proper apparel of those Prophetes, which were extraordinarily rayfed vp, whereof he maketh such large discours: it was confessed, and the reason beaten vpon his own head, where yt cleaueth stil. For, yt was alledged, that they vvere notes of their extraordinary calling, and therefore vnmet for vs, whose calling ought to be ordinary: whereunto he answereth not. And, if he wil haue the Bishops now, cōformed vnto the prophetes in their apparel: they must

must were commō, cours, homely, and vile closh. For, so M. Calvin, frō whome he pretēderh his help, describeth yt. But, ^{7th Zech.} where is Luther now become, which saith, that the *distinction* ¹³ *on of the apparel, amongst the Ministers vnder the gospel, is not conuenient.* ^{a pag. 150.} before, he could take Luther, and le-
 au M. Calvin: here, in the same Prophet, the same chapter, and almoste the same vers, he hath cast of Luther, and layd hould of M. Calvin: which notwithstanding maketh nothing for hym. For, the doctrine which he gathereth, that the *Ministers apparel, should be graue and sparing*, without ruffling in their silkes, and velueres: is that which we desire, and hym self, with others whome he defenderh, faut in. Nether is his other place, owt of M. Calvin, any thing to the purpose: for the Anabaptistes, condemn the vse of armour, which is not onely not forbidden, but also, in some case, commanded of god. Nether doe we disalow, any of this apparel simply, as vnlawful: but as inconuenient, and that not altogether, but to that vse, whereūto yt is (especially in these tymes and with these circumstances) applied.

His plaster for al sores, of a *negatiue argument*, vnto our reason, that *the scripture maketh no mention, of any distinction of apparel, for the Minister of the gospel* as in other places, so here especially, yt healerh not. For, there is not the least thing, incident vnto a Minister, as he is a Minister: but yt is comprehended, in the word of god, els, let hym giue an instāce, or one onely exāple: whereof, also this may be a good witnes, that S. Iohns apparel, which was seuerall, is set forth so diligently, euē vnto the very girdle. And, seing the Apostle entred, into mētion of the Ministers apparel, whē he ^b willeth yt *should be honest*: yf he had thought yt needful, ^{b 1. Tim. chap. 3.} that he should haue had a mark in yt, to be knownen by, how easely could he haue noted yt: which was instructed by the holy gost, of al thinges profitable, to aduance the ministry of the gospel, How vain a thing then ys yt, that the D. would beare in hand: that yt is so profitable and so conuenient, for their

1 Tim. 2.

by nature
2d nature

ministry. Vhar also, that the Apostle, where need is, and comelynes doeth require: contenteth not hym self, to command in general that the apparel should be honest, but descendeth also to the very form of the apparel: as, when he commandeth, that *women should haue a long garment, coming down to their foot*. Vhen therefore, the Apostle appointing this long garment for women, did leau yt free vnto Ministers, which fashion of long garment, of al other, seemeth to be moste fittest for a Minister, and seemliest in al places: whar can we think, but that he would haue the Minister free, in this behalf.

Vhere he taketh for graunted by me, that some of the Apostles vsed a seueral apparel: he is to light handed, in taking that, which I neuer gaue. For, when as in speaking of the Prophetes, Apostles, and our Saviour Christ, I confesse that *some of them had a peculiar garment*: yt is manifest, vpon my discours, that I mean the Prophetes onely, which were extraordinarily rayfed. And so far I wil graunt, his conclusion: otherwise, yf some onely of the Apostles had a special garment, how could that be a mark of his ministry, when the rest of the Apostles, which were fellows in the same ministry, had not? And therefore, I meruail, how yow dare presse S. Iohns this plate vpon his head: seing that Eusebius, noteth that of hym as a singuler attire, from other the Apostles: whereas, if yt had bene a mark, of the ministry of his Apostleship, other Apostles, should haue had the like. Yf yt had bene a mark of his Archbishoprík (whereunto, from the hal to the kyrcchin, yow vse sometye to promote hym) then al the other supposed Archbishops, did wear the same: which is, as far from Eusebius minde, as the other. So, yowr conclusion, that if some of the Apostles had a seueral apparel, therefore al the ministers may haue such a note of their ministry, is to bad: yt rather argueth, the clean contrary: that, for so much as the Apostles leauing nothing vndo, which might make for the furtherance of their ministry, differed amongst them selues in the form of apparel, one wearing a *leaf of his head*, the rest wearing no such thing: that therefore, yt pertaineth not

to the furtherance of the ministry, that al should be enioyed, to wear one form of apparel.

The reason, which I brough to proue, that Peter had no special apparel, whereby he could be discerned, to be one of the twelue: he vtterly dissembleth. His two last shiftes against yt, are fond escapes. For the persecuting Iues, would neither haue spared candle, for remedy of the darkness in the night: nor haue stood gelsing, and suspecting, when as they might haue had, a sufficient and a certain mark in his apparel, to know hym by. In his first exception, *that it may be, that he put of his vppermost garment*: he bewrayeth his to great bouldnes, by running in the maz of his own head, without any thred of the word of god, to bring hym owr. For, when the Euangelist^a maketh expresse mention, of one of their infirmities, that to saue hym self, cast away his vpper garment: he would, if there had bene any such thing, haue doen the same of Peter.

*a Mark
14-51*

In his answer, of our Sau. Christs garment: for one fault, he maketh two. For, he saith, that S. Iohn would not haue made mention of yt, *vntil yt had bene a seueral apparel*: which is a shameful saying, considering that yt is manifest, that he noteth yt to haue had no seam, to shew the occasion that the soldiers toke, of casting lottes for yt. Vwhereby, boeth Dauids prophesy of hym, was fulfilled: and he the better known, to be the same, of whome the Prophet spake. Again, this garment wherein the Answ. wil haue, the mark of our Sauour Christs ministry, was his coat and vndergarment: and therefore, not so fit to shew forth his ministry, as he passed by the streates, considering that yt was hidden by his cloke, or mantel, which he wore vpon yt. And, if our Sauour Christ, had the note of his ministry in his coat, then, althowgh S. Peter (as he deuineth) had put of his vpper: yet, they might haue known hym, by his vnder garment, which was also a proper note of his ministry. Vnles, he wil peraduenture say, that our Sauour Christ, wear the mark of his ministry vpon his coat, and S. Peter his, vpon his cloke: which in this bouldnes he is entred into

Ioh. 19. 24

a Matth. xi.
16.
Luk. 7. 31.

peraduenture he wil not stik to doe. Last of al, this iudgmēt of our Sau. Christs *seuerall apparel*, like vnto Iohn Baptists: is contrary, to the ^a Euangelistes. which shew, that he in his outward faschion of lyfe, toke another way then S. Iohn Baptist: namely, for that where S. Iohn chose a path, through which he separated hym self, from the ordinary and accustomable trade of other men, our Sau. Christ folowed the common and high way, that other went. which, being expresly mentioned of his diet, must by the same reason be vnderstood of his apparel: considering that that was one of the two pointes, wherein S. Iohn fowght a singularity. The *contrariety with my self*, is before ^b answered: the next diuision, I pass by.

b In the for
mer part
Tract. i.
Diuif. 1. pa.
265.

Vuether the Magistrate may commād a *seuerall apparel*, is another questiō frō this, *vuether he may comand the popish*: considering, that he that getteth the first, hath not therefore won the second: whereunto, the D. beside wordes partly idle, of *genus taken vniuersaliter*, partly boeth idle and fond, of *Totum in modo &c.* answereth not. But now, in sted of his former affirmation which was, that the Magistrate may appoint a *seuerall apparel*: he hath set down that he may appoint any kinde of apparel: As yf these two, to appoint an apparel, and to appoint any apparel, were al one. In which dealing, let yr be obserued, that where in his first affirmation, he would haue fayn changed his question, of the popish apparel, for a better: now, to defend his wandring, he hath, for a cause which was not good before, gotten one which is a great deal wors: the norishing whereof, wil stand hym in more, then did the other. So that, in sted of setting on a peece: he hath here made the rent, a great deal bigger. For, if the Magistrate may lawfully command the Ministers, any kinde of apparel: he may commād them to wear purple colored garmentes, which being *comely for^e youth*, should not be so for the Minister, that beareth the person of an ancyent. Likewise, he might command them to wear (as ^d Hippodamas did) *furred clothes boeth vuinter, and sommer*: also a Souldiars weed, which M. Calvin (of whom he seeketh fauor in this cause) ^e affirmeth

¹ Arist. Rhe.
2. ad Theo.

^d Arist. po-
lis. 2.

meth

to be against common sense: how much more, yf he should command them, to wear a womans habite. Yf yow except, that these thinges be not comely: nether is that required (for any thing that I can see) by your defence: but onely, that he propound yt, as a thing for comelynes and orders sake, without any conscience of religion. Althowgh, to answer, that these thinges are vncomely and vnorderly, and that the surplice and cote are comely and orderly: is onely, a bare demand of that in question: Beside that, when any of these kindes of apparel should be established, by the superior powers, as orderly and comely: yow teach vs, that yt belongeth not vnto vs, which are priuate, to iudge whether yt be otherwise, but to them alone.

To that I said, that in the appointing of any seueral apparel vnto the Ministers, there is some iniury doen to the: he maketh a noyse, as yf Hannibal were at the city gates: but if the prouerb be true, that a deep water is commonly still, there is like to be no great deapth of reason or knowledg, to mayntein that with, which is born owr with such owtries. Vnharsoeuer it be, let vs sound yt. His first answer is, that being chosen by the church, the Magistrate can not know, what kinde of minister every parish hath: euen as wel, as when he is chosen by the Bishop: for, the Prince is agreed, to haue the confirmation and allowance of the election by the church, as wel as of his. Althowgh, this is no answer to my reason, which was, that the Magistrate may vnelaoue of hym, as for one which knoweth what apparel is meet for his estate, vvhom he aloveth, as an able man to gouern his people, be vvene god and them: so that my reason is, of his alovuance, and his answer is, of his knowledg. And, if without any particular knowledg of hym, he may alove of hym as of a fit Minister: he may without the same knowledg, alove of hym, as one which is able to wear his own apparel.

His second reason is, that the Magistrate aloveth hym, with condition of being obedient: which is vterly from the purpose.

For, the question is not here, what the Minister may lawfully obey, but what the Magistrate may lawfully command: and yt was set down, that the Minister, as also other subiectes, might, in some case, with good conscience obey that, which the Magistrate can not with so good a conscience command. His third reason is, that the Magistrate may be deceived in hym: whereunto I answered, that he might then punish hym, according as the fault requireth, to the which he replieth not. Lastly (sayth he) how sufficient soeuer he be, he must be subiect to good orders. wherein, he beggeth, that this seuerall apparel, is a good order, which is the question.

Howbeit, the Answ. which in deliuering his reasons by tale, oftentimes giueth but eleuen to the dosen: hath giuen vs here at vnwares, thirten. For as for his former reasons, yf yt had not bene, in such a slippery place of the obedience vnto the Magistrate, with the contrary whereof, he so often and so vniustly chargeth vs: I would not haue once, vouchsafed to haue named them. His reason, that other wise men may alledg, that they neede not to be prescribed in their apparel, which he counteth not: hath, of all other, the greatest colour, and yet yt is answered before. For, although there be, which know how to wear their apparel, as well as the Ministers: yet by calling there is none, of whome yt ought to be so much presumed, as of them: yt being, as yt was alledged, within the^e compas of their charge, to teach the people to wear theirs: which charge of teaching the people, belongeth to no other estate. There being therefore, so good reason, why the Minister should be left vnto his honest liberty, in this matter: yt must needes seem hard, that his estate, should herein be inferior almoste, nay altogether to all the orders and estates in the land. For, the Iudges, Sergeantes, and Aldermens seuerall apparel, is not (for any thing I could euer learn) so enioyned them: but that they may some tymes, and that in publik places, vse the apparel, which to them selues seemeth good. And, I would know of the Ans. which maketh such adoe about this saying: whether he thinketh, that yf he

1 Tim. 2.

9.

2 Pet. 3. 3.

1 say. 3. 16.

he Magistrate should appoirt the Minister, a seueral and pre-
script diet from al other men, he should not doe that, with
some iniury vnto the ministry. And verely, the case is not
vnlike: especially, soing in S. Iohn Baptists ministry, which
the lord would haue discerned, he would haue yt aswel disc-
erned, by a special diet, as by a special apparel. At the least,
this is certayn, that if it be wel reasoned of hym, that yt is cō-
uenient, to appoirt the Ministers of the gospel a seueral ap-
parel, because Iohn Baptist had so: yt is as good a reason, th-
at the Ministers, should haue a seueral diet appointed thē,
because S. Iohn had so.

Now, where yow note *suttle dealing*, in that I pretend, that by this
restraint of apparel, the Ministers discretion is mistrusted in wearing his
gear, where yt is commanded for a note of distinction: yf yow meā not,
that yt is onely to discern them from other, yow say nothi-
ng against me. For yt may be, boeth for the one, and the o-
ther respect. yf yow mean onely, yow speake against your self:
which affirmyt to be commanded for comelines and order. And, even
in the very next diuision, for confirmatiō of your cause, yow
alledg this sentence owr of M. Caluin, that Doctors should in
grauity and modesty of apparel, differ from the cōmon sort: so that yow
seek by this seueral apparel, to brig the Minister, vnto a mo-
desty in wearing his apparel. For, if the Ministers may be
grauely and modestly apparellled, whē they wear not al one
form of apparel: yt is euident, that yow are here, clean owr
of the furrow. Furthermore, yf yt were for distinction onely,
what nede so many markes abroad by the streares, in the ca-
p, in the gown, and in the typper: whē as, knowledg enough
would be giuē by one? why doe the Doctors of the ciuil law,
and (sometye also) the Physicions: wear the same attire? fi-
nally, wherefore are not the papistes, driuē to the puttig thē
of: with the like seuerity, as thē Ministers are driuē to the pu-
tting of thē on? The honestest sort of the cytisens of Rome,
whose proper ornamēt was, to wear a gouldē ring, and other
markes of their digniry, whē they see euery raskal wear thē,
did cast thē aside: what would they haue doen, if they had se-
ne their enemies wear thē? Not that I, for my part, desire that
the Priestres should, as lōg as thei remain in popery, lese their

p. 279. 287.
C.

Liuis 9 li.
ab 778.

cap, and tippet, vnles they lese their head and nek to: but because I would shew, that something els is sowght for, the anote of distinction. And, within the church, would not the Priests gown suffice, withowt the surplice? His surplice, withowt the cope? his preaching and other ministerial function, withowt them al? For, who can he be, which doeth these thinges in the church, but the Minister? can there be a fayerer white, to know hym from al the rest, then these? he that, ether can not know, or wil not acknowledg hym, for a Minister by these markes: yt is not safe, that he should know hym by the other. Here also, yt is little to your credit, that yow carp as an absurd speech: because I sayd, *the Colledg vualles*, vould haue tauught better logik. Yf Tully, herein be not a good Scholemaster: yow might, at the least, haue giuen me leau to haue folowed Ierome, which vseth this maner of speech, as wel as Tully. In the next diuision, vnto two reasons whereby I shewed, that *there is not the like respect in the seueral apparel, appointed to Iudges and Citizens, vvhich is in the Ministers*: beside petitions, and repetitions, he answereth nothing to the matter. The next, requireth no answer.

a Cicero li.
6. Epist. fa-
miliar.
Ierom. Epi.
de suspecto
cōubernio.

The D. 4. c.
Diuis. 1. pa.
269.
bla the exa-
minatio of
D. vvhitegi-
ffis censures.

The first section is answered. In the second, towching Sycinius, my reply that *he was reprehended onely, for so much exquisitenes in his apparel*: he can not moue. His collection thereof, that the ministers wore blak, is first withowt the book: then, yf yt were true, yet his conclusion, that they were thereby known, as by a proper note, is trawght: considering, that as now, so (no dowt) then, others then Ministers wore blak. Likewise, vnto my reply, that *nether S. Iohn nor Cyprian, liuing in the tyme of persecution, vuere so vnaduised, as by vwearing some notable apparel from the rest, to betray them selues into the handes of their enemies*: he can not answer a word. The truth whereof may better appear, in that the Bishops, to kepe them selues from knowledg of the per-

secutors: were driue somerimes to wear apparel, which otherwise had bene absurd: as Eusebius, *which goeing about to ordeyn Elders &c, vmore a souldiars vuede.* And this was also the cause (no dowt) why Iustin Martyr and Hermes, after they were called to function in the church: are said to haue continued their Philosophers apparel. By how much more, I mervaile at the D. inconstancy: which page 275 citeth a sentence, to proue that the chage of the apparel in the mynistry, as wel as in other estates, is not material. He alledged also one of these examples, to wit of Iustin wearing a Philosophers apparel, after his receiuing to the ministry: which he would neuer haue doen, yf there had bene an vniform faschion of apparel, appointed vnto the Ministers. Vnles, peraduenture he wil say, that al the rest of the Ministers, did wear Philosophers apparel, as wel as he: which is vntrue, seing this is noted of them, as of rare examples.

Vnto the particular reasons of Birrus, because he could nor answer: he hath feyned a nw signification of a thyn plate, contrary to the authority of the Calepine, that proueth yt to be a garment of cours and heary cloth, of no price. His Dalmatica also, yf yt were, as he imagineth, with wide sleeues: maketh nor a whit, to proue yt a peculier garment. Contrariwise, the word signifiyng *Slauonish*, declareth, that yt was not proper to any degree of men, but to the cuntrey, ether because the cloth, or faschion, came from thens. His reason, that they were particular kinde of uestimentes, because the names be expressed: is to shameful, as yf there were no other cause, to name them: whereas, the naming of the, maketh to the certainty of the story. And further, in Cyprians garmentes, yt maketh to his commendation: which, in giuing his garmentes according to the quality of the persons, vsed discretio, and declareth hym, to haue bene of a present minde, in the very point of death. The particular reason of the cloke, he hath let fallen flat: yet is yt their reason, whose names he pretendeth, for other, as wel as for this.

To that I replied, of the white apparel in *Chrisostomes* tyme, that he rather reprehendeth yt, when he saith, that:

a lib. 7. Hl.
flor. Tripa.
cap. 16.

their dignity is not in the vnearing thereof, but in taking hede to their ministry: he answereth, that yt is spoken by comparison, but that is onely said. I graunt, we sometymes speak in that meaning: but that is nether the simplest, nor vsualest kide of speech. To proue that the whire apparel was with thō nothing els, then a more honest apparel, as blak with vs, I alledged Salomon: wherein, his interpretation of innocency, is not innocent: as that which ouerturneth, the whole sute of the text. That of ioy, wil not stand: considering that that was mentioned before, and the scripture vseth commonly to send the figuratiue speeches before, rather then to place them after: althowgh, I graunt, yt is a thing annexed with ioy. But, that yt is to be vnderstanded of the white apparel, vsed in those partes: yt is manifest by the *oyl of the head*, which is ioyned in the same vers, considering that yt ys known that the ³ v^{se} thereof amongst the richer sort, especially when they would recreate them selues, was commō. where he excepteth, that this custome might be changed, betwene Salomons and Chrysostoms tyme, he owght to haue shewed yt: for, such a custome once proued, is stil presumed, vntil the contrary appear. Albeit in Tullies tyme, many ages after Salomon: yt appeareth that the Romanes, which, with the East empire, translated a number of East fashions, at bankets when men attire them selues more honestly, vsed to wear a white garment.

But yt shal appear, that this white garment, had the same estimarion in Ieroms tyme: and therefore also in Chrysostoms. Hether therefore pertayneth, that page 282, of the white garment, vsed in diuine seruice, and alledged owt of Ierom: where, the D. being required to answer the reasons of the reply to the examiner, by which yt is maynteyned, *that no special mark of apparel in the seruice of god, is meāt*: saith, he purposeth not at this tyme, which, in good english, is as much to say, as he can not. For otherwise, he must needes be in damages, which arresting so violently and so infamously, one that said nothing to hym, in calling his proof a *philodish cauil*: now being called vpon, putteth in no declaration against

Eccl^s 9. 8.

2 Sam. 12.

20.

1. Sam. 14.

2.

Luk, 7. 46.

b Cicero in

uatin.

Inst hym. His pretence, because I set not the repliers reasons down, is vayne: for, he that toke the paynes to read his book to accuse hym, should haue doen the same to haue conuincd hym: especially, seing yt was yet neuer answered. But, because he saith, that the place which he cyteth owt of the council of Carthage, may be a sufficient confutation of al, which is said of Ieroms places: seing we haue no credit with hym, let hym hear Erasmus, which affirmeth, that *white garmentes* were in Ieroms tyme in great price, and that the *wearing of them* was, for honors sake, accorded vnto the Priestes, but not vnto the Monkes, *sauing onely in deuine seruice.*

In prefatio
ne in Iero-
nymum.

Vwhereby, yt is manifest, that the white garmentes, which Priestes did wear in the deuine seruice: was (as we say) their holyday apparel, and vsed of them as wel withowt the church, as within.

So is yt also apparant, that the place of the Carthage council, touching the Deacons white apparel: ys nothing els, but that the Deacon did in the church onely, wear that apparel, which the Bishops and Priestes (as those which were more esteemed) did wear boeth within, an withowt the church. Nether is there any necessity, that he should translate the wordes of the Council, in maner of a cōmandement vnto the Deacon, to wear a white garment: seing the word, may aswel be turned *he may wear*, as let hym wear, and better also. For, considering that yt was, as hath bene shewed, graunted for honors sake: yt is more agreable with the nature of honor, to leau yt free, then to driue hym to the wearing of yt, whether he wil or no. whereupon, likewise ensueth, that there is not like cause in our countrey, of wearing a white garment, which was in theirs, yt beig stage like with vs, which was graue and honorable with them.

a induc-
tur.

As for Ieroms place owt of Ezechiel, the Ans. doeth shamefully abuse his reader. For, he speaketh of the vse of the lues vnder the law, and not of vs: which appeareth manifestly, in that he opposeth that ceremony of the law, vnto the maner of the *Aegyptio Priests*, which wore boeth within the church, and

In the de-
fence of the
Apol. part.
3. chap. 5.
diuis. 1. pa.
386. section
4. &c.

without, whereas the Priests in the law, did wear
nely within the church. This appeareth again, in that
which he addeth by and by: that this white apparel wear-
ing is fulfilled in the gospel; when we put on Christ. For
further reply herein, I refer the reader partly, vnto the an-
swer vnto the Examiner; which (to take away the D. excuse) I
would haue gathered, and set down, yf I had had the book:
partly, to the^a Bishop of Salisbury, who sheweth out of
Augustin, and Ierom, with others, that the Ministers ne-
ther were in tymes past, nor ought to haue bene, discer-
ned by any special note or mark in apparel. The next diui-
sion, requireth no answer. In the next, to proue that Eusta-
thius was deposed, for seeking a singularity in his apparel,
not onely from the ministers (as he would vntuly insinuate) but
from the common vse of men: there can be scarce playner
wordes, then those which the D. setteth down: where, there
is so great light, that the gloss vpon the 30 distinction; which
he alledgeth: is compelled to say, that by the tenor of that
Council, yt is enough to vse the apparel; which is accu-
stomed in euery cuntry. The challenge there, which I made
abowt Eustathius, as yt was easy: so, I confes, yt was causeles,
and of my ouersight. The two next, are answered.

The D. 5. ch
apter.
3. Diu. 273.

Caluins sentence now, as Augustins before, touching the apply-
ing of thinges to the honor of god: which were abused to Idolatry: are o-
nely to pas the tyme, yt being in thinges necessary, boeth
confessed, and confirmed by vs. His reply whereunto page
284 is, that althowgh wood, gould, and oxen were necessary: yet, that tho-
se abused to Idolatry, were not seing other might be taken, which is vn-
tru. For, there is none of these thinges, which were not par-
ticularly commanded: so that they could not, withowt ma-
nifest breach of gods commandement, be changed. And if
there had bene, no such particuler commandement: yet tho-
se which should haue applied these abused thinges, to the
vse

TAKEN FROM THE
 vse of the deuine seruice, had had better ground for them
 in the general commandement, then he can shew, to bring
 in the surplice and cope. For, the lord hauing once declared
 that he would be serued in his temple, by the spices and
 kides of these creatures of gould &c: they might wel know,
 that he could not lese his right, by any wrong that men cou-
 ld doe. Therefore, he should haue compared our cope and
 surplice, with the Idolatrous cope: whereunto, the lues are
 bidden to say, *get the hence*, wherein, althowgh the Anf. say, *1st. 10.*
 that our cope is nothing of that nature: yet, he can shew no reason
 why. And, as our cope and surplice, are wel matched with
 that Idolatrous cope: so are the ox, gould &c, wel matched,
 not with the surplice and cope, as he matched them, but wi-
 th water, bread, and wyne, which our Sau. Christ hath appo-
 inted, for the elementes of the holy Sacramentes. For, euen
 as no abuse of these creatures, be yt neuer so horrible, can
 put vs from their vse: so was yt, of the gould &c. The sum is,
 that vnles he shew as good ground for the surplice and co-
 pe &c, as we can for this gould &c: he leeseeth al his labour
 here, which was also alledged. That of churches, so oft repea-
 ted, is answered: let vs therefore return.

Augustins misliking of these ceremonies, can not be
 so wrong from vs. For, graunting that he doeth in that ser-
 mon, dissuade the people, from comming vnto that Idolatrous seruice: I
 answer, that he doeth more then so. For, would Augustin ha-
 ue bene so vnaduised, as to haue called the presens at Idola-
 trous seruice, a *roy*: which is the highest treason against the
 eternal god, and a matter of moste fearful condemnation?
 Therefore, when he sayeth *leau their royes*: yt is apparant,
 that he comprehended such like ceremonies as these, which
 are, euen by those that vse them, commonly called *royes*: a-
 nd therefore, by Augustins counsail, to be left, that the papi-
 stes, *when they see so few vse them*, might also, in this be-
 half, be ashamed of their seruices.

Vuheré I affirm, that I *vnould be loth, ether vnish hym,*

apag. 256.
 271.

August. Ser.
 G. de verbis
 domin. in
 Matheum.

or *Augustin*, to say that it is not lawfull, to conuert a thing abused in Idolatry, to a priuate vse, as to make a shire of a surplice &c. he taketh his pleasur of me. And, I would yt were but of me alone, and that a peece of his insultatiō, reached not vnto S. Paul: who teacheth precisely, that a mā may eat in a priuate house, of the flesh that was offered vnto Idoles, which notwithstanding *Augustin* saith, a man may not, *althorugh he should dy for hunger.* whose counsail, if yt had bene folowed in *Julian the Apostatas* tyme, whē boeth the meates, and fountaynes, were abused to moste horrible Idolatry: what a number, should haue starued for hunger?

1^o Cor. 10.
25. &c.
August. ad
Publicolan
epist. 154.

Theodoret
3^o lib. ca. 15.

Isa. 3. 2.

als the first
part of this
Tract.
b In the for
mer part.
Tract. 2.

Therefore, *Theodoret*s iudgment in this point, is more catholike: which approueth the vse of those meates and wares, to the ordinary sustenance. Nether, was yt wel concluded of *Augustine*, which vpō one particular cōmandemēt, of employing the spoil of *Iericho*, to the vse of gods seruice, cōcludeth, that yt is not lawfull, to employ thinges cōsecrated to Idolatry, to priuate vses. For, after the lord had taken the first frutes of the spoil, gotten by battayl, in the city of *Iericho*: he biddeth the *Israelites* expresly, to take the spoil of *Ay*, withowt al exceptiō: where, no dout, there were rich Idoles, as wel as at *Iericho*. My detestation, of such cormorants as hunt after the spoil of the church, I haue before protested. The next diuision, is answered. Vnto my reply in the next, the *D.* answereth nothing, to the purpose. The two next vnto that, be likewise answered: so was the next, sufficiently answered in the first book, withowt any spice, of the inconueniēce, which he talketh of.

In the next, the first sectiō, whether the *admonitiōs* were *uirtūe* *uithout* *knowledg* *ether* *of* *other*, I said that which I thought: let the reader iudg. As for his reasons, there is neuer a one that cōuinceth any cōmunication betwene them: before their bookes were writtē, or priēd almoste. The rule which I cyted out of *Aristotle*, hath that sens which I alledged yt for: which is to be shewed, yt this were the place. the other sectiō, with the next diuision, requireth no answer: the

next.

next vnto yt, is answered. In the next, the An. sheweth his to
great bouldnes, that would make the reader balene, that the
Adm. alloweth of a gray Amys, as of a garment of dignity in the ministry:
seing they would haue *the Ministers knowne, onely by v-*
oice and doctrine, as hym self affirmeth of them. The
rest in that diuise requireth no answer.

The first section is answered, the later is nothing but repe-
tition: in the middle, I confes, that for thinges infected with
leprosy, which are commāded to be burned: I mistoke thin-
ges consecrated to Idolatry. Althowgh, the analogie frō the
corporal leprosy, vnto the spiritual: wil strike fier enough, to
consume these ragges, towching the vse of thē in the church
of god, as hath bene wel^r obserued. The two next I pas.

1. diu. p. 189
Leuit. 13. 38

a in the bo-
ok intitul-
ed a ful an-
d playn de-
claratiō of
ecclesiastie
cal discipli-
ne.

In the next, charged for saying, that M. Bucer, and Martyr, affi-
rm that they edify: he pretēdeth some thig owt of M. Bucer, whi-
ch may be drawē that way, but owt of M. Martyr, he cā finde
nothing. yet, doeth he stil countenance yr owt with wordes,
althowgh the answer vnto them boeth; (yf they had so sayd)
folowerh in the 4 next diuisions.

In the next diuision, he answereth nothing, for defence of
his first proposition. For, yt is manifest, that a *lawful Ma-*
gistrate may command an vnlawful thing, notwithstanding
that he proreth, that yt is for orders sake onely. For, as for that
he addeth, *withowt any suspitiō of superstitiō*, yf it be vnderstood,
that the Magistrate doeth not comānd yt superstitiously, t-
hat doeth not healvp the matter, seing he may faut by other
wayes thē by superstitiō: yf he vnderstand, that the subiectes
doe not abuse yeto superstitiō, yt is that in questiō. But he-
re, he is fallē again frō him self. For^b before, he answereth as
thowgh a church ceremony, might be comely, and not tend
to edificatiō: inasmuch, as to me obiecting, *that yt ougth to*
tend to edification, he answereth, that yt is sufficient, yf yt pertayn
to order and comelines. Here, presuming comelines, he conclu-
deth thereof: that not onely yt tenderh to edification, but al-
so that yt edifieth. The rest, is an open asking of that in contro-
uersy: that onely excepted; which is before answered.

b 179.

Against his reason, that *the surplice edifieth*, because those which

Rom. 1. 8.

wear yt, edify: I alledged the *Advuines* lye, whereunto he answered nothing to the purpose: but that, which I gaue hym, which is not enowgh to mayntein hym, seing he propounded generally, that those things edify, which are doen by them which edify. And, what auantageth yt hym, to proue that this apparel may be worn, that the lye profited: when yt owght not to haue bene doen, yf yt might haue saued al the world. The similitude of *Stammering*, is vnanswered. For, seing he is browght to that pinch, that he cā here assign no other cause, why they edify, then because the Minister can not otherwise be admitted to preach: yf there should be a Magistrate, which, in contempt of the gospel, should ordeyn that none should preach, but those which stammer: he seeth, that the similitude houldeth. Yf this example, be not graue and sad enowgh, to match with the cope, which hath bene alwayes esteemed, so fit for a players garment: let hym take the example in oyl &c, propounded vnder the same conditions. The rest, is answered.

In the next, to the reasons against his assertion, that the wearing of the surplice, maketh the wearers to agree in other pointes of doctrine, and the not wearing to disagree: he partly answereth not, and the answer which he maketh, hangerth altogether of blinde experience. I cal yt blinde, because he can giue no reason of yt: and therefore, as that which hath no light to shew yt by, yt must needes be vnuisible. As for his vntrue surmises, that we imagin a perfection, whereby we haue no need of lawes or Magistrate, they neuer fail hym: as if yt were not, emongest other, a singuler vse and profite of the Magistrate: to procure by lawes and punishmentes, that those meanes, which god hath ordeyned to mayntein godly vnity with, be straytly obserued, although he deuise none of his own. The next diuision, is answered.

a In the chapter of the ceremonies of Baptism and in the former part of this booke p. 92.

In the next, being not able to cary his reason, they are signes of good thinges, therefore they are good, any further: he dischargeth yt vpon M. Bucer, which hath yt not: also vpon the common vse of speech, which he also slaundereth. For, we doe not cal yt a good sign comonly: vnles that, as the thing is good, so the sign

to

to mark yt owr with, be agreeable. And, yf he presume that he
 re in the surplice, he openly beggerth the question: otherwi-
 se, what is he, that wil say, that a wolfs skyn is a good sign of
 a lamb; because the lamb which is good, is clothed in yt: al-
 though, his answer is nothing but a shift. For he considered
 not, what the thing is in common speech: but what yt is in deed,
 and in reason. The example of *the goulden calf*, was wel al-
 ledged. For, yt was to the Israelites, a sign of the true god, b-
 ut a naughry, and a wicked sign: and so, yf none but Ministe-
 rs of the gospel, did wear the surplice: I would confes, that
 with vs yt were a sign of a Minister of the gospel, but yet an
 vncomely, and an inconuenient sign. And to the intent the
 reader may know, how vnfaithfully the D. dealeth with him,
 in houlding owr M. Bucers autority for the surplice, and the
 rest of this popish apparel: he may vnderstand, that ^{a Bucer in} he do-
 eth boeth for that it serueth to superstition in many, and for ^{consur. Lib-}
 diuers other causes, require *that they should be taken a-*
way in our church. His first section, is to no purpose, of th-
 at which I towched hym for. In the next, his answer that the
 abuse of the brasen serpent, could not be taken away, ^{urg. Anglic.} onles the supersti-
 tion yt self were: is withowt al proof, and may be as wel said, of
 this apparel. For, althowgh no man worship the apparel, by fal-
 ling down before yt: yet he may haue a damnable opinion
 of yt, and as hard to be pulled owr, as the other. Beside that,
 by how much the abuse of the serpent, was greater, then of
 this apparel: by so much, was the profit of the brasen serpe-
 nt, if yt had bene called to the right vse, withowt compari-
 son greater, then of these ceremonies. And althowgh the
 necessary and commanded vse of the serpent, were but for the
 tyme, wherein yt was a mean to heal those which were bitten: yet after-
 ward, yt had a notable vse, of *continuyng the remembran-*
ce of gods vnderful benefite to vuards that people, whereū-
 to he answereth not: Els, I ask of hym, why it was continued
 in the church so many hundred yeares, vnder so many boe-
 th good kinges, and godly Priestes.

His answer, to that objected of *the lone feastes:* I receiue,

2. Epist. ch.
ap. 2. 13.

Deuter. 24.
21. 19.

So far as concerneth the inconuenience of keeping them in that place, wherein the lords supper was celebrated. Howbeit, to that, that the church hath, for the abuse, vitorly taken those feastes auay, notwithstanding that they were likely meanes to nourish loue vwith: he answereth not. That those loue feastes were borrowed of the Gentiles, is vnlike: considering that S. Peter giueth sufficiently to vnderstand, that they were vsed in the churches of the Iues; which abhorred from the ceremonies of the Gentiles. For; writyng vnto the churches of the Iues, he alludeth plainly vnto that of S. Iude: where these feastes, are expresly named. Yc is much more probable, that they were taken from the imitation of the Iues vnder the law: who are bidden to feast before the lord in Ierusalem. wherein, are commended vnto them, as gests and partakers of the same blessing of god with them, straungers and widows, with other neddy and destitute persons: which is manifest to haue bene, one of the endes of this loue feast. The two first sections, are nothing but an asking of that in demand: especially hauing regard to this point, whether this apparel be conuenient for the ministry or no, or whether, being inconuenient, yt ought so to be declared, in which pointes this question lieth. As touching that point, whether the Minister should wear yt, althowgh yt be inconuenient the truth is, that I dare not be autor to any, to forsake his pastoral charge for the inconuenience thereof: considering that this charge being an absolute commandement of the lord, ought not to be laid aside for a simple inconuenience or vncomelines of a thing, which in the own nature is indifferent. The offence, in occasioning the weak to fal, and the wicked to be confirmed in their wickednes: is one of the foulest spottes in the surplice, and which of al other can make yt moste detestable in the eyes of a godly Minister. And such it is in dede, that yf it were balanced with any thing losse free vnto vs of the lord, as in the choise of meates, and drinckes: yt would easely weigh yt down. But, when it is laid in the skoles, with the preaching of the word of god; which is so necessary for hym that is called thereunto, that a

we hangeth on his head, if he doe not preach yt: yt is of les importance, then for the refusal of yt, we should let goe so necessary a duty.

As for that which is vttered against the offence, yt is as the rest of this disputation, to shew how incōueniently such things are established: not that they may not in any respect, be born with. And my reply to the place of the Corinth. 1.8. against his answer, which saith that in things indifferent cōmāded by the Magistrate, we owght not to haue such regard vnto the offēce of the weak: owght not to be drawn further, then I alledged yt: that is, in applying our selues to our brethren, so that we leaue not vndoen that which the lord hath absolutely cōmāded, where that is not, boeth in vse of these indifferent things, and absteyning from them: we are so straitly bound to haue regard vnto the weak brother, as no Magistrate is able to lose the knot of that bond. But, where offences can nor otherwise be redemed, thē by leauing that vndoē, which the lord hym self hath not left free vnto vs, but cast a yoke of necessary seruice vpon vs: there the case is otherwise. for if the Prince, vpon declaration of the incōuenience of such ceremonies, and hūble sute for the releas of them, wil lose nothing of the cord of this seruitude: for my part, I see no better way, thē with admonitiō of the weak that they be not offended, and prayer to god to strengthen them thereunto, to keepe on the cours of feeding the flock committed vnto him.

This is, in few wordes, my simple iudgmēt of the matter of this apparel and such like ceremonies, peradventure needful to be here propounded: not so much for their sakes, which mislike yt (which I suppose for the moſte part to be of that iudgment) as for them which are born in hand, that there is no other cause, why the Ministers haue left their flockes, then for that they would not wear this apparel. Vwherein, beside other matters of far greater weight, even in this case of ceremonies: the yoke which is laid vpon their neckes, is not onely to vse them, but to subscribe vnto them, as vnto good and conuenient orders. where, yt is not onely not lawful to subscribe thē, but requisite, that the Minister should, as occasiō serueth, teach the incōmodity of thē. And al-

In the former
or part p. 403.

howgh I can remember nothing in ether of my bookes, contrary vnto this iudgment: yet if there be any thing that may be drawe against yt, yt is meer that yt fal, that the truth may haue the vpperhand: vnles a better iudgment then this can be shewed, which I wil willingly learn at his feet, that can reach yt. The next belongeth onely to the readers iudgment: the last is answered.

In the former part p.
391.

*THE IX CHAPTER, OF THE
second part of thys Treatise: of the name
of Priest, page 721.*

In the first
book pa. 61
sect. 3 & 4.
& pag. 62.
sect. 1. & 2.
also in the
former part
of this bo-
ok, page
408. l. 37.



That yt skilleth by what names thinges, especial-ly ecclesiastical, be called: I haue shewed. To the vnmeetnes of calling a Minister with vs, Priest, considering that our translations of the byble haue vsually noted the sacrificing Priests by that name: he opposeth, the auncient writers, which vsed the word of Sacerdos and Presbyter for alone. But their abuse herein, may easely appear, in that, in this to great liberty of speech, they also vsed to call the holy supper of the lord, a sacrifice, and the Communion table, an altar: yf he allow of one, he must also of the other. But yf these kinde of speeches, haue giuen occasion of falling vnto many: then yt is manifest, that this defens is naught. For, that they called the Ministers of the gospel, by the same word which is proper to sacrificers onely, appeareth elsewhere. That the best of English writers in our dayes, vse yt, is more excusable, in that they doe yt of constraint: partly in translating the elder writers which spake so, partly for that they had to doe with aduersaryes which vsed that language: to whome, that yt might be better vnderstood which was written, they applied them selues. Of his want which he vtreth in this behalfe page 785, let the reader iudg.

Thus, what matter soeuer is in controuersy, ether per-
teyning to the discipline or ceremonies of the church, is
answe-

answered in other by matters, yt is enough, as I haue
noted the D. insufficiency of other misbehaviour, and so to
commit them to the readers iudgment.

Althowgh the learned know, what a colowrable defense I
might bring out of the diuers iudgments of writers, for that
I sayd the writer of the Apocalyps concealed his name:
yet that I pas not my fault without confession, as the D.
vseth, I confesse a fault, which I also amended in the second e-
dition. Like wise in that I charged hym with leauing out so-
me part of his book, albeit yt may be true: yet touching the
places which I ment, I perceiue that there is sum iniury
doen to hym. For not finding thā where I looked for them,
and where they ought of most right to haue bene: I found
them notwithstanding transported to other places.

His answers in the end of the book, to the mooste plain
and clear testimonies of the writers in our age, concerning
the matters in conerouery: I wil not touch. For what reme-
dy against hym, which denieth that the snow ys white: or
what fear is there, of being deceiued by hym, which cometh
in to the stage without a visard? And verely, the son of tho-
se places is such, that yt would not suffer hym, to haue so
much as a little penning to disguise hym self with: inso-
much, that I would desire the reader, vpon the shameful
bouldnes which he vseth in that part, to esteeme of his fide-
lity and trust, in the rest of his book. Beside that, for the mo-
ste part, the same matters, by other sentences in
the same writers: haue bene in this
work confirmed.

**A TABLE, VVHEREBY Y^t IS
NOT VNEASY TO FYNDE, ANY OF
the principal pointes, contained in this part
of the booke.**

The seventh Tractate. page 1.

**Whether the Ministers of the word, whilst they be Ministers, may bear ci-
uil office: not whether they may doe yt in respect that
they are ministers: or doe yt against the
Magistrats wil, as the An-
swerer pretendeth pag. 5, 4.**

One affirm that they oughe not: because



**Heir office is onely in thin-
ges pertaining to god, pa-
ge 7, &c. In preaching a-
nd prayer page 7, 10.**

**That Christ refused to be iudg, in the c-
ause of inheritaunce, and adultery, page
2, 3. whether refer that of the D. th-
at criminal causes are not he-
reby forbidden ibid. & pag. 15,
& 16. also that they may med-
dle with matters of estate, but
not with occupations ibid. whe-
as if ether were conuenient, the later
were more tollerable page 17, & 18.
Hether also refer, the contrary exam-
ples supposed of Samuel p. 13, of
Moses, of that our Sau. Christ
took the whip, with others p.
21, 22, 23, 24, of Peter p. 24, 25, 26,
of Melchisedek 18, of Augustin
26, 27, of Dorocheus and Phi-
lzas 29.**

**That the Bishops, armed with boeth sw-
ordes, make them selfe more feared
then the Magistrate** p. 19, 20.

**The difficulty of the ministry, especially
compared with the imbecillity of our
nature pag. 8, &c. whether refer, that
the Bishops turn ouer to others, that
which they say belög to them: taking
vpon them that, which they can not
deny, not to be incident into their of-
fice** p. 9.

**That ciuil offices haue pomp annexed,
which is forbidden the ministers, pa-
ge 3.**

**That this mingling of offices, began not
with the Christian Magistrate,** p. 15.

**That this mingling is not profitable,
much les necessary, p. 4. Hether re-
fer, that yt is as profitable, and as
necessary for the Magistrate, to be
Minister, as for the Minister to be Ma-
gistrate.**

Tractate 19. Also that the ministers
haue les need of this Ciuil autoritie,
vnder a Christian, then vnder an vn-
Christian prince, 4, 5.

That the common wealth (if need be)
may receiue the help, which the mini-
ster can giue that way, without this
mingling of offices, 11.

That yt is as lawfull for my lord Mayor,
to take the pulpet, as for the Bishop
to take his iudgment seat, 11, 12. And
that yf either were to be permitted,
with vs (through the scarcity of
good ministers) the first were more
tollerable, then the later, 14.

That those indwed onely with the light
of nature haue misliked the clapping
of many officers vpon ones back, 14.

That the Apostles them selues, through
a feeling of the weight of this mini-
stry, gaue ouer euen the Deaconship,
althowgh an ecclesiastical office, 10,

That, for accomplishment of the mini-
stry, we owght sometime leaue vndo, &
things otherwise commāded of god:
much les take vpon vs, that whereof
(by their confession) there is no com-
mandement, 1.

That yt tendeth to the destruction of the
body, when one member inrocheth
vpon the office of another, 6.

That yt is a fouldiars fare, that wil be one-
ly attended vpon, 6, &c.

That yt is contrary to the practis of
the elder churches, vttered boeth in
councils, Chalcedon, 15. Carthage, 16.

father, Tertullian, 39. Optatus,
6, 7. Hilary, 14. Chrysostome, 19.
Ambrose, 6, 17. Ierome, 6. con-
trary also to the iudgment of the godly
learnedest of our time, M. Bucer, 6,
16. Caluin, 1, 16, 17. Hooper, 30.
Iuel, 27. Gualter, 20. Iacobus
Grimeus, 28. and others, 6.

The eighth tractate, page 32.

**The gouernment of an Eldership is per-
petual, because**

God hath instituted Elders in the church,
which being shut from the admi-
nistration of the word and Sa-
cramentes: haue onely to doe with
the gouernment, 1. Timot. 5, 17. pag.
31, 33, 34. Item Act. 14, 23. pag. 35, 36,
37. To the strengthening of which pla-
ces serueth: that the name of Elder,
doeth most properly agree vnto tho-
se, which had the gouernment pīely,
pag. 31. Item 1. Cor. 12, 28. pag. 37,
38. Item Roman. 12, 8. page 38, 39.
Lastly Math. 18, 17. page 51, 52,
51.

That there be church matters, to be doon
in the gouernment of the church,
which the Pastor, is not able to doe of
hym self, 49.

That the Eldership, beginning as sone as
there is mention of any assembly of
the visibler church, standing of diuers
families: was boeth before, and vn-
der the law, 40, 41.

That the Apostles will haue yt continued
vnto the worlds end 54. whether re-
fer, that obiected of widowers and
wint pag. 54, 55: also of the blud,
strangled, and washing of feet
pag. 62. Likewise that the supposed
danger of altering the estate
of the church gouernment, ca
here haue no place pag. 71.

That the cheif offices of charity, can not
be exercised without yt 51, 52, 53.

That the supposed impossibility, of
getting able men to exercise
this charge, can not hynder the re-
storing of this order 61, 62, 63, 64.

That yt is confirmed, by the vse and cu-
stome of the elder churches, 41, 42.

Also that degenerating, yt retained
notwithstanding certain markes, w-
hereby we might come to the know-
ledg of yt: partly open, in cōdemning
the breach of this order, 42, correct-
ing their error 43, complaining of t-
he want of yt 44: partly secret, whi-
lest they confessed, that the administ-
ration of the word and Sacramentes,
belonged not vnto the Elder, but by
grace and permission of the Bishop,
43, 44.

That it is confirmed by the iudgment of
the godly writers, boeth auncient as
Tertullian 41, Cyprian 42, Ignatius
45, Ambrose 44, 68, Ierome 68, and
of our age, as Bucer 39, 68, Caluin 35,
41, Martyr 46, Beza 72.

That yt ought to be, aswel in a kingdo-
me, as in smale common wealt-

hes. 191. q. 29. 191. q. 29. 191. q. 29.
That if this church gouernment, were
dangerous to common wealthes:
yt were more dangerous, to smale co-
mon wealthes, then vnto kingdomes
59, 60.

Aswel vnder a Christian, as vnder an
vnchristian Magistrate pag. 49,
etc. because 191. q. 29. 191. q. 29.

The common wealthes must be framed,
vnto the church, and not contrary wi-
se p. 64, 65.

The Magistrate can not displace, that the
lord hath placed p. 50.

Otherwise, yt should be wors with the
church, vnder a Christian, then vnder
an vnchristian Prince 49, 50.

The punishing of one fault by t-
wo iurisdictions, can not hinder t-
his 70, 71.

The Elders, iontly with the Pastor, take
not so much vpon them, as the Bishop
whome the Magistrate doeth permit
yt.

That Princes ought no more to change
the church gouernment, then our Sa-
Christ and his Apostles, changed the
form of the common wealth gouern-
ment. 50.

There is more vse and commoditie of the
Eldership, vnder a Christian, then vn-
der an vnchristian Magistrate 55, 56,
57, 58, 60, 61.

That yt was vsed vnder Constantine, a
Christian Prince, p. 67.

Aswel in vplandish towncs, as in gre-
at

at Cities, page 44. etc. because
The Apostles did institute yt, church by
church, 45.

That there is the same vse of yt here, as
well as there, 45, 46, 47.

The gospel (whereof the discipline is a
part) went out of Ierusalem into vp-
landish townes, as well as into cities,

19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

S. Paul, inioyning this order vnto Timo-
the, instructed hym, as well of the gou-
ernment of the churches in the coun-
trei, as in the Citie 45.

The Bishop being shewed, to belong vn-
to the churches in the country, as well
as vnto those in the citie: the Elders-
hip, which is giuen for his assistance,
must doe the same 45.

The Pastor there, can not doe al by hym
self alone 49.

Otherwise, there should be an inequali-
te brought in amongst the churches,
which the D. hym self misliketh, 45.

The Apostles, studying to conform the
churches one to an other, in smaler
matters: did yt muche more in this

45.

The vse of the elder churches, was suche,
46, 47.

Of the reformation of the prebendes and
Canons etc. which are a part of the
ruines of this Eldership: and of the ap-
plying of their liuings, to the erecting
of Colledges 73, 74, 75, 76.

The ninth Tractate pag. 77.

Of excommunication, which is a sepa-

tion from the cōpany of the visible ch-
urch: and not of the excommuni-
cation out of heauen onely.

Excommunication belongeth to the chur-
ch, because,

Our Sa. Christ instituted yt to be doen by
the church, pag. 78, 79. whether re-
fer that objected out of math. 18.

and Iohn 20, 82, 83. whereby not-

withstanding the D. cause falleth 83.

The Apostles and the holy writers of the
scripture, communicate the same po-

wer with the church 79, 81, 82. whe-

ther refer that supposed of S. Pauls
sole excommunicating of the

incestuous Corinth, 80: likewise
of Alexander 83, 84: also of Ti-

tus auoiding an heretike 84. fur-
ther, that the church is ioyned with

the Bishop, as a doer, not as a loo-
ker on, or witnes onely 81.

The holy gost chideth the church, for t-

hat yt vsed not this power 82.

That Princes subiection vnto this
discipline of the church, hindereth

not any more the excommunication
by the church, then by the Bishop 93,

93, 94.

The church hath power to absolue, 80.

Yt belonged vnto the church of Israel, to
rid their howses of leuen, at the Pa-
sover 79, 80.

Yt was doen by the elder churches, and
with approbation of their Doctors:
in Tertullians tyme 87, in Cyprians
87, 88, 89, 90: Likewise in Ieromes
and Augustins times 90, 91: confirm-
ed by the godly learned of our tyme,

M. Zwinglius, 92. Calvin, 90, 91.
Martyr, 92.

Not therefore to the Bishop alone:
especially

Vhen by his sole excommunication, he
bath prophaned the glory of god:
browgt the church to a miserable
seruitude, not to hym self alone, but
to his seruantes also, 95, 96. bro-
ken in to the Magistrats office, 94.
pilled the princis subiectes, 95, 96.

Vhen he may not put smaller matters
in the church, by hym self alone, 77.

Vhen, for his sole excommunication, the-
re is not so muche as one approued
example, or writer to be shewed, 85,
86, 89, &c. Some of the papists them-
selues, being ashamed of this sole au-
toritie of the Bishop, 77.

Tractate the tenth, page 99.

The Deacons office, standeth in the care
for the poor; and not in the admi-
nistration of the word and ba-
ptism: because

This office, is so instituted, Rom. 12, 8,
99, 100, 101.

The Apostle, deuiding the ministries of
the word, maketh no mention of the
Deacon, 102. Heither refer, the ex-
ceptions of Phillip, 103, 104. and
Sreuen, 106, 107.

The Apostle, describing the qualities of
the Deaco, maketh no mention of his
aptnes to teach, 102.

If it were a shop to the ministry?
(as it is not 100,) thereof followeth,
that yt is not the ministry, 107.
Yt is an opposite member, which, togi-
ther with the ministry of the word,
helpeth to deuide one whole, 101.

In doing boeth, he should haue need of
greater giftes, then the Apostles, or
the pastor, 101, 102. whether refer,
that the Apostles, and other, indued
with extraordinary giftes, labored
their sermons, 101, 102.

By the same reason, they are barred
from the administration of the sup-
per: they ought to be likewise, from
that of baptism, 104, 105.

The iudgment of the elder church, was
such, 109, 110. whether refer, that
where they meddled with either, the
administration of the word or Sacra-
ments: they did yt by a new comission,
and not by vertu of the Deaconship,
109. Also of the godly learned of our
age, M. Bucer, Calvin, Martyr, Beza,
99, 109, 111.

The Deaconship, ought to be in euery
Church, 113, 114.

Likewise vnder a Christian Magistrate,
100, 111, 112, 113.

*Tractate the eleventh,
page 116.*

Of the corruptions in doctrine, about
the holy Sacraments: the first cha-
pter whereof, is against the sacriledg
of

of private persons, which especially,
in administering baptism: because;
It confirmeth the error of the condemna-
tion of the, which dy without baptism,
133. when at the want of baptism, one
les yt be with neglect or contem, it not
only no probable sign of con-
demnation, or cause why we are
no Christians, but also w, in no re-
spect praiudicial: and where that ne-
glect or contem is (which can be none
when yt is with al convenient speed,
brought to be baptized by the pu-
blik minister, in the congregation) yt
returneth vpon the parents only,
112, 133, 134, 135.
It is void, which is so ministred, 134.
because (the washing from our syn-
nes, coming onely frō our 34. Christ)
to haue confirmation of our faith by
this sacramēt, yt is required that yt be
ministred by hym, whome he hath set
in his place, 138, 139. As the princis
seal stollen, and set to, by one to who-
me yt belongeth not, bringeth no se-
curity, &c. 139. whether refer, that
yt is more lawfully administred, by a
minister which is an heretik, then by
a private person, which is a ca-
tholik, 137. Also that not to haue be-
rein chois, of hym that administred
the sacrament: approacheth to the do-
tage of the papists, in the shepards
consecration, 138. Hether refer, that
the keeping of the wordes, I ba-
ptiz the in the name, &c. are
not onely of the substance of
baptism, 136, 137, 138. As he that

propoundeth the word without voca-
tion preacheth not, 141, 142. As
he that taketh part of the wordes of
the scripture, passing by another
part: propoundeth not the scripture,
but a devise of his own brain, 141.
As the communicatio in bread, with-
out the cup, is no supper of the lord,
140. As a private man which, kil-
ling a murtherer, executeth no iustice,
but is hym self a murtherer, 139. As
the seal, of the same matter and figure
with the Princis, without his autori-
tie, is none of his, 139.
God hath instituted, that those onely
should baptiz, which haue (that we-
men can not) vocation to preach, 116,
117. Hether refer, the making of the
Ark, 117, 118. Also of S. Paul, which,
hauing commision to preach, at a
thing annexed to preaching, admini-
stred baptism, 118, 119. further, that
otherwise there should be no com-
mandement in the scripture, to hin-
der, that women may not as wel be ta-
ken to the ordinary administration of
the sacramentes, as men, 118, 119. He-
ther also refer, that alledged of the
wemens preaching, 122, 123. of
Pauls baptizing, and others
at the commandement of Pe-
ter, without a calling, 119, 120,
121. Origens example, 130, 131.
None may take honor vnto hym self, but
he that is called as was Aron, 128.
No not so much as in private how-
ses, although they may teach
privately, 124.

Nor in the tyme of the supposed ne-
 cessity 126, 129, 130, 131. Hether re-
 fer, that of Sephora 126, 127
 The iudgmēt of the godly learned boeth
 aūciēt and of our tyme: Coūcel of Car-
 thage 132, Cyprian, Chrysostome 130,
 Calvin 117, Bullinger 133, Beza 130.

Infantes of boeth parents Papists, owght
 not to be baptized 142.

The second chapter, of the corruptions,
 in the sacrament of the holy supper
 144.

Against the receiuing by two or three
 with vs 144, 145, 146.

Known papists not to be admitted, much
 les compelled to the supper,
 147, 148.

Examination of those, whose knowledg
 in the principal points of religion, is
 doubted of: is commanded in the scrip-
 tures 148, 149, 150.

The ruelshe Tractate page 151.

The administration of the church mat-
 ters, vnder a Christian Magistrate: doe-
 th ordinarily and principally, belong
 vnto the church officers. because,

By the word of god, the matters pertei-
 ning vnto god, are committed vnto the
 Priests and Leuites, the matters per-
 teining vnto the common wealth, be-
 ing committed to Ciuil persons, 151,
 153, 154. Nether maketh yt against

this, that certain Leuites handled com-
 mon wealth matters 154: or that cer-
 tein kinges, determined of church mat-
 ters 166

The church gouernours are, by calling,
 the fittest to determine of them, 158,
 159. whether refer, that the scripture
 requireth not of the ciuil magistrate,
 that he should be able, to conuince an
 heretik.

The church lawes, are called the Bishops
 and not the Emperours decrees, 155,
 156.

Although yt belong vnto the Magistra-
 te, to make lawes for a Christian com-
 mon wealth: yet yt soloweth not the-
 roof, that he may make lawes for the
 church: the distinction of the church
 and common wealth remaining, euen
 vnder a Christian magistrate, pa. 151,
 152.

Although in confused tymes, yet not in
 wel ordered, 163, 166.

Yt is one thing, to make lawes for the
 church, or another thing to put in e-
 xecution the lawes already made, whe-
 ther diuine or ecclesiastical: so that al-
 though the later belōg vnto the Ma-
 gistrate, yet thereof soloweth not, th-
 at the former doeth so, 153, 156, 161.

The danger of the Ministers erring,
 in the determination of these
 matters: letteth not this right of the-
 irs 167.

Nor that the papists, hould some po-
 int herein with vs: from whome not-
 withstanding, euen in this cause, we
 differ manifoldly, 164, 165, 166, 167.

The learnedest and godliest, boeth ould and new, confirm yt: Constantine the great 157, 163, Hillary, 155, 156, Ambrose, 156, 161, and other bishops of his tyme 162, Augustine, 163, Bucer, Calvin, Beza, 168, the Bishop of Salisbury, 159, 162, Nowel, 159, euen the D.hym self 164.

The thirtieth Tractate.

Of the indifferent ceremonyes: the frute and necessitie whereof is shewed, 171.
The former part whereof, is of the ceremonies in general.

The first chapter of which former part is: that the church of Christ, owght not to be like in ceremonies, vnto the synagog of Antichrist. because

The Apostles, conformed the Gentiles to the Iwes, not contrariwise, 172

The lord seuered his people from prophane nations, in thinges otherwise indifferent, 172

Especially from those, with whose corruptions in religio they were entangled, and with whome they lyued, and had occasio of conuersation: in which respect, yt is les danger for vs, to be like, in this point, vnto the Turkes, the vnto the Papistes, 172, 173, 174.

The conformitye offendeth the papistes, 177: namely in that they take occasion, of speaking euil of our religion, as if it yt could not stād withowt the ayd, of their ceremonies, 178, 179.
Also, that thereby they conceyue ho-

pe, of bringing in again, their other corruptions: whereby they hardē the selues in their error: likewise, that they ascribe holynes to them, 79, 180. whether refer, that yt is no sufficient exception, that the people be warned of the abyse, by preaching, 177, 178.

Yt bringeth greif of mynde, to many that are godly myneded, and to the weaker sort, occaslon of a most dangerous fal, 180.

Yt edifieth not, 180, 181.

The popish ceremonies, haue pomp annexed, 180, 181.

Euen as to establishe the doctrine and discipline of the gospel, the Antichristian must be removed: so to remedy the infection, crept in by the ceremonies, they also owght to be removed, 174.

The godly and learned, boeth ould and of our tyme, confirm yt: The council of Laodicea, of Braccara, 176, 177. Tertullia, 175. Constantine the great, 175, 176. The Bishop of Salesbury, 177. Nether is the decree of any church, of that authority, as to binde vs, that, euen in the matter of ceremonies, her iudgmēt should not be examined, by the word of god.

The second Chapter.

Of the first part of this tractate: that the churches owght to be like one to another, in ceremonies, pag. 142.

As the churches in the Apostles times,
and after in the primitive church,
142.

As the children and seruantes of noble
men, goe in one liuery, 142.

How this may be doen, 142, 143.

Althowgh the churches, ought not to
fal owt abowt yt, nor men make a de-
parture from the church, for want he-
reof yet the church (to the end she ma-
y correct yt) ought to be tould of her
er fault, in this behalf, p. 143, 144.

The third chapter.

That the service book, after a sort, main-
taineth an vnpreaching ministry, 184.

Partly, through the length of prayers,
184, 185.

But especially, in contenting yt self, with
a Minister which can doe no more the
a child of ten yeares old, 185. Or els,
the Bishop yt yet more gilty, which
maketh such Ministers, without war-
rant, either of god or man, ib.

The fourth chapter.

That the fruite, that might be, is not recei-
ued, p. 186.

Through the change of the place, and
gestures of the minister, which hin-
der the vnderstanding of the people:
remov the leuitical Priesthood: is vn-
comely: ad, according to M. Bucer, bo
eth absurd and munkish page. 186,
187.

That the order hereof, is dangerously le-
ft in the Bishops discretion, 187.

The second part,

Of this Tractate of the particuler faultes,
in our ceremonies.

The first part,

Of the first chapter thereof: is of abrogat-
ing the feastes of the Nativitie, Easter
and whitsunday, p. 4. 188.

For the superstition, crept into mens myn-
des of them, especially, when they are
not necessary, p. 4. 188: the superstition
also, being not so wel remedied by pre-
aching onely, 189.

They restrain the benefices of Christ, to
the time, they are bounden in, p. 4.
190.

In appointing of holy dayes regard must
be had not onely to the riche, which
may, without their hinderance, be
cin from labor: but unto the poorest,
191, 191.

The church may appoint standing tym-
es, for the publik service of god, and,
vpon extraordinary causes, whole ho-
ly dayes, yet not therefore ordinarily
command suche feastes, 191, 192.

As ordinarily, yt can not be ordeined,
that men should work the dayes, w-
hich god hath commanded to rest in:
so ordinarily yt should not be forbide-
den, to labor in those dayes, which
god hath licensed to work in, 193.

The elder church, left the feastes free, 193.
198.

The second part,

Of the first chapter, against Sainsterda-
ys, p. 46, 194.

There

